

# *The Brooklyn Jewish Center Review*

JEWISH COMMUNITIES IN  
EGYPT AND ARABIA

REMEMBERING EMMA  
LAZARUS

TALMUD FALSIFICATIONS

FOUR MONTHS AFTER

THE HOBBIES OF  
DR. A. A. BERNHARDT

JEWISH EVENTS REVIEWED

NOVEMBER

1939

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# BROOKLYN JEWISH CENTER REVIEW

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## TWENTY YEARS OF SERVICE

**T**HIS month, November, 1939, Joseph Goldberg is rounding out his twentieth year of continuous service as Administrative Director of the Brooklyn Jewish Center. For twenty years the man and the institution reciprocally absorbed each other and thought each other fittest to fulfill mutual needs.

Goldberg has every reason to be satisfied with his career at the Brooklyn Jewish Center. He has established a rare record in Jewish communal life in America. He has played an indispensable role in the history of a great institution. His twenty years service at the institution is in itself a striking illustration of the esteem in which he is held. Cheerful, optimistic, fortunate in the fruition of his efforts, Goldberg is entering upon his twenty-first year of service with his fame and worth well established, the peak of his influence and efficiency neither reached nor passed, his interest in the Center undimmed and fresh as when he first came here.

It required rare qualities to retain a principal position for so many years at a place like the Brooklyn Jewish Center and enjoy so large a share of personal esteem. What commends him to his people? What are the essential secrets of his qualities?

Joseph Goldberg has the deepest affection for his tasks and excellent capabilities for their discharge. What the poet does with words, the painter with colors, the pianist with facile fingers, Goldberg does with his knowledge and his love of the Brooklyn Jewish Center. He knows and keeps in touch with every detail in the life of the institution. He is an integral part of its every activity and makes his influence felt everywhere. Every one admires the extent and sureness of his knowledge of the institution. Every one seeks his advice and opinions on Center matters. He cooperates and collaborates with everyone and anyone

who desires to promote its aims and ideals. Indifferent to nothing that concerns the Center, nothing is uncongenial to him that helps translate its policies into action and everything to him is subservient to the building up its objectives. Mr. Goldberg is everybody's ally. The Center loves him, and grows with him. He loves and serves the Center. Blessed with original, native modesty, with evenness of temper, calmness of demeanor, blessed with an easy and pleasing manner, he speaks simply and intimately to all, and all who come in contact with him have unwavering confidence in his integrity and ability and follow him with complete reliance.

In his own quiet, modest but effective way, by methods which harmonize with the social and spiritual activity of the Center, he helps elicit the best social sentiments and interests in behalf of the Center. Not once in twenty years has Mr. Goldberg become involved in personal misunderstandings or controversies with officers or members of the institution, which disputes unfortunately so often afflict a public institution causing dissipation and degradations of energy and dilute the interests of members. It is in no sense an overstatement to say that Goldberg is without a personal enemy and is deservedly among the most personable leaders in Jewish communal life in America.

Let it not be imagined, however, that Mr. Goldberg is merely a naturally easy-going, obliging and kindly person. He is an intensely practical and alert Administrative Director. In a pleasant manner he seeks and inspires obedience to authority and compliance with discipline. Nor should it be supposed that he merely deals with details and routine business in a particular style of his own. His mind is concerned more with principles than details. No one is more familiar with the history, traditions and rules of the

Center. He is inventive and original. He initiates and plans new activities and with self-effacement largely shares in the tasks of formulating new policies.

The essence of his character is a fine ethical personality. He has a deep understanding of the importance of the ethical personality in the individual human being, and how to evaluate and advance it. The Center to him is a concrete program for the realization of his own social and ethical character. It is his precious instrumentality for the advancement of social responsibility and for the fulfillment of his own life. His unwearied applications to details, his tireless industry, his patient thoroughness, his perennial cheerfulness and friendliness are affirmations of the ethical personality, attributes of his social character. In brief, his behavior is the exterior expression of the principles and ideals he cherishes; the moral means compelled by moral ends; the outer life of the inner ethical being.

During the World War an incident occurred in Mr. Goldberg's life which is very revealing and characteristic of him. He was one and a half years in active service in France, serving as a corporal in an infantry company of the Seventy-Seventh Division of the American Expeditionary Force. In war, time is out of joint, the soldier lives in one thick night of gloom. A man's former orderly life becomes a shapeless mass of chaotic perplexities. His faith, his ceremonials, dwindle, wax, dim and die.

When Mr. Goldberg left America for the front he took along with him a Jewish calendar which contained considerable information concerning Jewish life and religion. He constantly carried this calendar in his possession. Daily he had recourse to it. He read it and studied it. He read about the Sabbaths, the holy days, the fasts and feasts, the lighting of candles, the portion of the week, the Haftorah, the names of great Jews. This little calendar literally became to him a shin-

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents Moses Ginsberg, Treas. Max Herzfeld, Sec.  
Israel H. Levinthal, J.D., L.H.D., Rabbi Joseph Goldberg, Administrative Director



ing orb in the abyss of space and illumined his darkness. By means of this calendar, he kept in touch with the Jewish life it constructed for him. Though he knew in advance that Yom Kippur was not far off, yet the uncertainty of life and the imminence of death in the trenches, caused him to postpone making arrangements for its observance. On the day immediately preceding Yom Kippur, however, he asked for and obtained permission from his superior officer to observe the day. He organized and conducted services in an abandoned Catholic church near No Man's Land. When he was later asked why he took to war the Jewish calendar, he straightway answered, "I longed for peace and could find it only in a Jewish atmosphere."

Throughout his life there run the aspirations of a spiritual man for personal daily relationship with the spiritual life of his people. To that end he exerts unrelenting efforts.

Goldberg ascribes his accomplishments (he calls it his "humble share") and expresses deep gratitude, to the former and present presidents, Samuel Rottenberg, Isidor Fine, Joseph M. Schwartz, and to the other officers, to their large capacities for service and the intelligent and diligent use of gifts bestowed on them. He speaks with especial reverence and gratitude of his mentor Dr. Levinthal, who also does not believe in being wiser than the wisdom of the life which he should live. He reserves a salient place for his beloved wife, who sees charm and beauty in her husband's work and dreams.

Those who aspire to travel the hard road of social service, as well as all others, may profitably examine Joseph Goldberg's record for guidance, inspiration and imitation. If we are desirous of living in a better world we must, like Goldberg, become better practicing men and women. Right feeling is a poor substitute for right living. We have enough of good religious motives, enough of good arguments in favor of moral excellence, enough of good rules defining and prescribing what is right and wrong. We need corresponding good deeds, morality in daily conduct. We need men who, like Joseph Goldberg, will achieve consistency between creed and justice.

The Brooklyn Jewish Center, proud of Mr. Goldberg's achievements, wishes him continued happiness and success.

## "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

### *An Intimate Chat Between Rabbi and Reader*

**A**S part of my pastoral duties I visited some patients at the Jewish Hospital in our borough. While there, I had the opportunity to observe a new trend in hospitalization which made a deep impression upon me.

I went through the various children's wards and saw on all the walls the most fascinating murals, painted by a gifted artist, Albert Cugat. The murals were designed to appeal to the child's mind. They portrayed the fairy tales and stories that children always delight to hear—Little Red Riding Hood, Alice in Wonderland, Snow White and the Seven Dwarfs, Pinocchio, Mother Goose, and even opera libretto themes like Coq d'Or, and some popular cartoonist characters.

As I looked upon those walls, and into the eyes of the little patients, I recalled the old hospital ward, with its white blank walls that created such fear in the child through the constant reminder that he was a hospital inmate. These paintings that now surrounded him made him forget his pains and aches. They transported him to the world of fancy and delight in which a child loves to dwell.

From there, the genial Max Abelman, the Executive Director of the Hospital, beaming with pride at this achievement, insisted that I visit yet another room that was also adorned with paintings. He led me to the *brith milah* room, where the new-born Jewish baby boy is initiated into the Abrahamic Covenant through the ancient rite of circumcision. Here, too, I saw splendid murals, this time of Jewish themes, done by the well-known Jewish artist, Joseph Margulies. The paintings depicted Hebrew characters and contained religious symbolism that spoke in eloquent terms to all gathered within those walls. To me it seemed that even the infant babe, brought into that room for a holy rite, must unconsciously fill

its little eyes with these significant images.

As I made my way for home, I thought of the striking influence that art possesses in molding our minds and thoughts, and how little that influence is utilized in the average Jewish home. We all speak of our desire to plant within the hearts of our children a love for their faith and their people. How much help we could derive for that very purpose if we utilize Jewish art. And yet, it is strange! Our walls are bedecked with pictures and paintings, of all types and all subjects, but not a Jewish type nor a Jewish subject. The Bezalel Art School in the revived Palestine has produced masterpieces of Hebraic art; Jewish artists in Germany, Poland and also here in America have given us remarkable artistic creations. Yet, despite this renaissance of the Jewish artistic genius, our homes are barren of all Jewish symbolism and adornment.

Let us take a lesson from this new trend in hospitalization, and let us begin to utilize in our homes a medium too long neglected, a medium that will not only bring beauty to our homes, but will also bring influences into the lives of our children that shall remain with them throughout their lives.

*Israel H. Levinthal*

**U**NDER the auspices of the Agendas Hasofrim (Hebrew Writers Association) and the Brit Ivrit Olanit (World Federation of Hebrew Cultural Organizations), a series of Hebrew books will shortly be published in Palestine. The publications will include poetry, novels, essays, philosophical works, and a year-book containing the works of young Hebrew writers. A campaign is being conducted in America by the Keren Hatarbut (Palestine Hebrew Culture Fund) to support these publications.

May he in the many years to come, carry on his noble efforts and remain a sturdy pillar in the house of Israel.

—LOUIS J. GRIBETZ



# THE JEWISH COMMUNITIES IN EGYPT AND ARABIA

By ARTHUR SETTEL

*The writer is former British United Press correspondent in the Near and Middle East, and Jewish Telegraphic Agency correspondent for Egypt. He was for three years associate editor of "The Palestine Post," and for a year acting editor of the "Egyptian Mail."*

**N**OT until November, 1937, did it become clear that Nazi and Fascist poison propaganda, coupled with the activities of Palestine Arab students at Al Azhar University and of Arab trouble-makers who had been forced into exile from the Holy Land, was having substantial results in Egypt.

Anti-Zionist and anti-British street demonstrations; frequent distribution of brochures calling for a boycott of Jewish-owned business enterprises; an abortive raid on *Haret el Yahud*, the Jewish quarter in Old Cairo; a violent anti-Jewish campaign in the afternoon daily *Al Mokattam* and provocative questions in the Chamber of Deputies, threatened the erstwhile excellent relations between Jews and Moslems in the Nile Valley.

When on December 30, 1937, the Wafdist Government of Mustapha el Nahas Pasha was dismissed by the King, the ousted party almost at once seized upon the Palestine question as a stick with which to beat the new Cabinet of Mohammed Mahmoud Pasha.

While the Cairo conference, organized under the tutelage of the Wafd nationalists, accomplished precisely nothing insofar as reaching an equitable solution of the Palestine problem is concerned, it did make Egyptian Jews aware for the first time that their position was insecure.

It is a little-talked-of but significant fact that disgruntled Wafdist leaders have been more than friendly with Italian and German Embassy officials in Cairo and Alexandria. Mustapha el Nahas Pasha returned from his visit to Rome in October with some very definite ideas about the Jews of Egypt whose number cannot exceed 100,000 out of a total population of sixteen million.

In addition to being a frequent and generous contributor to the Palestine "Arab cause," Nahas Pasha circulated a report—still to be officially denied—

to the effect that Egyptian Jewry had "joined Palestine Jewry with a view to making all of the Fertile Crescent from Tel Hai to Wadi Halfa into a Jewish National Home." All of which prompts a consideration of the size, strength, position, social and cultural life and the outlook for the future of the Egyptian Jewish community.

## II

When you ask in Cairo for the Jewish quarter, the chances are that you will be sent to the *Haret el Yahud*, a diminutive collection of tumble-down dwellings and tiny shops housing a population of 6,000 souls, most of them existing in appalling poverty and disease. These Jews are an admixture of Egyptian and Turkish-born Arabic-speaking people who read *Esh Shems* (The Sun), the only Arabic-Judaic weekly in the country; attend their ancient picturesque synagogues, and dress in native attire. Many are indistinguishable from the miserable Egyptian beggars who live everywhere around them in the Moussky. They are a sharp contrast to those rich fanatics who have, under German and Italian inspiration, clamored about the "vast wealth of the Jews in Egypt."

Perhaps the most influential and best educated Jewish community—exclusive of that in Palestine—inhabiting Arabic-speaking countries, is the Ashkenazic group of Egypt. Compared with the 110,000 Jews of Iraq, the 25,000 of Syria, the 50,000 of the Yemen, the 85,000 of Algeria, the 65,000 in Morocco, and the 18,000 in Tripoli, the Egyptian *yishuv* is well off. Apart from the inroads which German and Italian poison-mongers have been making into their social well-being, they are a prosperous, intellectually vigorous and kindly people, on good terms with their Moslem and Christian fellow-countrymen.

Probably the best known among the well-to-do Jews who live in Garden City Quarter of Cairo is Rene Cattawi Bey, Member of Parliament for Komombo, and son of the former Minister of Finance. Cattawi Pasha, senior, is like his son a non-Zionist. Together with a large number of wealthy

non-Egyptian Jews who live chiefly in Garden City and Sakkakini, the Cattawis give generously to the poor of all nationalities, participate freely in every kind of national, political, social and economic activity.

Egyptian Jews come under the official jurisdiction of the Rabbinate of Cairo or Alexandria in all matters relating to "personal status." Since the abolition of the Capitulatory regime in 1936, they are subject like all other nationals to the native courts and certain Moslem legal codes.

In education autonomous, Egyptian Jews of the wealthy classes receive their instruction in French at missionary or the Alliance schools. (There is a movement on foot to have those Jewish children who are enrolled at missionary schools transferred to Hebrew schools, where tuition fees are nominal). A limited number of institutions, established through the efforts of Jewish philanthropists like M. R. Green, admit indigent pupils and give them instruction in Hebrew and history.

The Sephardic and Ashkenazic Community organizations of Cairo and Alexandria respectively are mutually helpful, well-knit groups of upper middle-class Jews who maintain twenty-three synagogues in the capital and nineteen in the Harbour City, and support scores of charitable, educational and social institutions. Jewish hospitals in both cities give free clinical service to all, both being regarded as the finest in the Near and Middle East.

In more fashionable districts, Jewish merchants run up-to-date department stores, such as Cicurel's and Chemla's. The *Credit Foncier*, the *Credit Lyonnais*, and almost all of the headquarters of the numerous banks of Egypt have large Jewish constituencies.

Prominent Jewish families have their salons open to persons of distinction in British, Moslem and Jewish communities. Madam Cattawi Pasha, *Dame d'honneur* to the Queen of Egypt, is prominent in Egyptian society. Grand Rabbi Hayim Nahum is a national leader of international fame, has extraordinary influence in and out



of Government, and is distinguished as an Arabic and Hebrew scholar.

Most of the Jews of non-Egyptian extraction include a large population of Italian and French nationals. All use French as the language of commercial and social intercourse and support three small weeklies, *L'Aurore*, *Israel*, and *Kadimah*. The largest French language daily in the Near and Middle East, *La Bourse Egyptienne*, and the English daily, *The Egyptian Mail*, are managed, directed, edited and staffed—but not owned—by Jews.

Ben Asher, manager of the Peltours office in Alexandria, is probably the most active Zionist worker among Egyptian Jews. With the financial aid of M. Raphael Tiroel, Ben Asher directs a Settlement House, "*kibbutz*"—the only one in the country—on the road to Abukir, where thirteen pioneers "*halutzim*" are being trained for Palestine. In addition he founded and manages a "floating kibbutz" on a houseboat, "*The Dahabieh*," something of a phenomenon by virtue of its location on the waters surrounding Ras-el-Tin Palace. A handful of young Egyptian Arabic-speaking Jewish boys are trained there for maritime service.

The uneasy atmosphere in which the Jews of Egypt found themselves last year was not relieved by the presence in the country of a community of 150,000 Italians, who provide a perfect alibi for the vast number of propaganda agents now working in the large cities. A ridiculously large group of so-called Nazi newspaper correspondents are in residence at the Cairo office of the *Deutsches Nachrichten Büro*. Here they spend much of their time in conference with the editors of important Arabic dailies such as *Mokattam*, *Misri*, *Balagh* and *Ahram*, distributing gratis feature articles, photographs and news reports, all of which is of course thinly disguised propaganda.

There is unfortunately not sufficient space here to discuss the Arabic radio broadcasts from Leipzig; or the widespread distribution of *Mein Kampf* in Arabic; or the activities in the Nile Valley of Baron Wachendorf; or the schools which are being established throughout Egypt by the Italian Embassy; or the positions in purely Egyptian institutions such as the Misr Film Studios which are being held by Germans and/or Italians.

It suffices to say that the danger facing Egyptian Jewry today is, in the

words of a noted Egyptian Jew of my acquaintance, greater than it has been since the time of the Pharaohs.

### III

More than 110,000 Jews live in Baghdad, Basrah, Mosul, where they are engaged chiefly in agricultural pursuits. Apart from a certain set of laws by which they "govern" themselves, they regard themselves, and are regarded by others as Iraqi subjects. When, following the outbreak of the Arab revolt in Palestine in 1936, anti-Jewish demonstrations broke out in Baghdad, the Chief Rabbi, His Grace Rabbi Sassoon Khedouri, President of the capital's Jewish Community, issued a statement on October 12 of that year disavowing Zionism. He said in part: "We Iraqis share heart and soul the national sentiments of our Iraqi brothers."

Prior to June 1, 1931, the establishment of the Israelite community in Baghdad was defined by the Rabbinical regulations issued during the Ottoman regime. In accordance with Article One of the Community Regulations No. 36 (1931), the Israelite community in Baghdad was divided into sub-communities according to district of residence. The areas cited included Baghdad, Basrah, Mosul and DIALA. Each community has its own President, a Chief Rabbi, a General Council and a lay Council. In Baghdad there is in addition a Spiritual Council.

Rabbi Khedouri was elected on February 12, 1933. The General Council over which he presided comprises sixty members for the City, seven religious and fifty-three lay. Executive elections are held every four years. The Council's duties are the control and training of the clergy, decisions in matters of doctrine, and other religious affairs. The Council likewise is elected every four years.

The Israelite Religious Court, which includes Rabbi Salman Hoogi Aboodi, President; Rabbi Raphael Haim and Rabbi Yehushua Moshi, has jurisdiction in matters relative to marriage, divorce, dowries, separations, maintenance, non-civil wills within the community and other matters of personal status. A Jewish Legal Appeal Committee is the last resort.

The Lay Council consists of a President and between four to six members, who hold office for two years. Its duties include the administration of *Waqf* property and charitable be-

quests; administration of communal taxation; administration of synagogues and their revenues and properties; administration of burial, etc.

One of the chief sources of revenue from the Jewish community is the *Gabailah* fees which total annually about \$750,000. These fees have been collected from ancient times. They are paid by the members of the Jewish community indirectly as levies on meat at the rate of ten *fi*ls for every kilogram. Other sources of income are school tuition fees, slaughter houses, burial taxes, etc. In 1935-6 the Community budget showed a deficit of slightly more than \$20,000, its total revenues being \$175,000.

The community has nine schools for boys in Baghdad. They include the Albert Sassoon, Shammash, Naom Nur-ael, Rachel Shamoon, Al-Wataniyah, Masuda Salman, Al-Karm, Menashi Saleh. In addition there are religious schools. The total number of pupils in 1937-8 exceeded 8,350. The community has two schools for girls; Laura Kadoori and Naom, which accommodate 1,893 students. Thirty-two percent of the schools' budgets were met by tuition fees, the remainder by voluntary contributions. Fifty-six percent of the student body was exempt from payment of fees. The community also maintains private schools. The total number of students attending Jewish schools in Baghdad is about 13,000.

There are several Jewish hospitals (Mir Elias, Dar al-Shifa, Rima Kadoorie Eye Hospital, etc.), a number of charitable institutions, and forty-one synagogues, of which the oldest are the Great Synagogue, founded in the Fifth Century B.C., and the Sheikh Itzhak, founded in the Seventh Century, B.C.

While non-Baghdad Jews are engaged in agriculture, not less than eighty percent of the capital city's trade is in Jewish hands. Jews, too, are the money-lenders of the country, and as such easy targets for Jew-baiting. The most notorious case of money-lending is that of a loan made to the late King Feisal, "liberator of Iraq," by Haim Effendi Nathanail. The sum exceeded five million dollars and was used for spreading anti-French propaganda in Mesopotamia.

On the arrival of Sir Alfred Mond in Iraq in 1924, there was an outburst of bitter anti-Jewish feeling in the country, chiefly on the grounds that the Jewish community was Zion-

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# REMEMBERING EMMA LAZARUS

On the 50th Anniversary of the Erection of the Statue of Liberty

By HAROLD BERMAN

*Give me your tired, your poor,  
Your huddled masses, yearning to  
breathe free,  
The wretched refuse of your teeming  
shore  
Send these, the homeless, tempest-  
lost to me.  
I lift my lamp beside the golden door.*

THESE winged, almost prophetic, words are inscribed in bold golden letters on the base of the gigantic Statue of Liberty, placed at the entrance of New York harbor fifty years ago as a symbol of the open-armed welcome and the freedom awaiting the one who entered the portals of America. The bronze lady with the lighted lamp is the work of the French sculptor, Bartholdi, and is the gift of the French people to their fellow-Republicans across the sea, but the dedicatory verses are the product of the genius of Emma Lazarus, a Jewish-American poet who saw the light of day, lived her all-too-brief life and died right here in the City of New York, where the optimistic faith in America's "Golden door" was soon to be put to life's test and the greatest Jewish community in the history of the world was destined to arise.

If Emma Lazarus' verses were pregnant with meaning and prophecy in the comparatively calm days in which they were written, how much greater is their import today, after the clock of time had been turned back, and religious and racial persecutions no longer are the exclusive monopoly of the Czar's government but have found many, and far crueller, imitators. But though the winged words still are there, and the brightly-illuminated lamp is still held aloft in the murky atmosphere, the "Golden door" no longer stands open to admit those who so desperately seek and need admittance. There is but a crevice and there through which an occasional seeker of refuge may be fortunate to squeeze through.

Emma Lazarus was born in New York City on July 2nd, 1849, and died on November 19th, 1887. Her span of life thus extended to a little over thirty-eight years. She did not enjoy robust health during the greater portion of those few years, yet she

managed to pack practically two distinct careers into this period. She began her literary career as a Hellenist, enraptured by the classical Greek style, and developed into a Hebrew poet, inspired by Hebraic themes, composing in a truly Hebraic spirit and possessing a Hebraic outlook upon life and events and human action. But it needed a great and tragic wrench, a great national jolt, to produce this changing of the Greek into a Hebrew. It needed the aid of a great national tragedy to transform indifference into a burning and compassionate love of her people.

Emma Lazarus was born into a cultured and widely-respected Jewish family of Spanish-Portuguese descent. The intellectual attainments of the family, as well as the entire cultural atmosphere in which it dwelt, must have been far above the average, as among its friends we find men of the calibre of Thomas Wentworth Higginson, the Boston Abolitionist and distinguished author, who speaks in touching terms of the unity, love and attachment reigning in that family circle. He relates that at one time when he called on the family he found Emma and her brothers in a state of gloomy depression. On inquiring as to the cause of that gloom he was informed that their father had left on a trip that morning, a trip that was to last only a day. Mutual love and cultural interests were present in that family beyond a doubt, but the threads of Jewish consciousness and racial pride were quite tenuous apparently in that rarified atmosphere.

Emma was a precocious child and began writing when she was about seven years of age. At fourteen she published a volume containing four long poems and a few prose pieces. The poems dealt with classical or mythological subjects and were couched in a spirit of deep melancholy. They were richly imaginative and clear in form. This work was followed by "Abida," a piece of prose based on Goethe's autobiography, and "Phantasies," a series of poems on Solomon's life. And then she published "Spangletto," a play from Italian life much thought of by Ralph Waldo Emerson, who be-

came one of her friends and a regular correspondent. Tourgenieff, the great Russian writer then living in France, also became one of her admirers and life-long friend.

In 1881, at just about the time when the skies were darkening for the five millions of her brethren in Russia, she published a collection of poems and ballads translated from Heine, between whom and herself there undoubtedly existed a distinct spiritual affinity, quite apart from their common Jewish ancestry. Reviewing this book the *Century Magazine* said: "We have regretfully missed from the biographical sketch . . . the consideration of Heine from the standpoint of an Israelite." In writing her introductory note on Heine it had not occurred to her to note the so-obviously Jewish characteristics of the poet so obvious in many of his poems, or to speak of his Jewish descent and rearing.

In May 1881 the world was suddenly shocked into the realization of the existence of a Jewish problem. In that month Czar Alexander the Third issued his famous "Temporary Laws," destined to become a permanent fixture of the Russian Empire, which deprived his Jews of their few last remaining rights and relegated them once more to the few overcrowded provinces within the Pale of Settlement. The issuance of these cruel regulations served as a hint to the Russian mobs that the Jew was now outside the law. Mob outbreaks against them, with great loss of life and destruction of property, took place all over the length and breadth of that benighted land. Those who escaped the assassin and the rapist were forced by a "benevolent" government to break all family ties and seek new homes in the few already overcrowded and poverty stricken former Polish and Lithuanian provinces. Hordes of frightened and beggared Russian-Jewish refugees filled the cities and towns of Central and Western Europe. By the aid of the funds raised by committees formed in more fortunate lands, many of those unfortunates were enabled to go to Palestine while others came to

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# TALMUD FALSIFICATIONS

By MICHAEL HIGGER

(Reprinted from "Equality")

**S**CENE: A beauty parlor in Tulsa, Oklahoma. Soft lights, slow music. Mrs. Johnson is having her hair dried. The operator: "I'm glad Mr. Johnson's better. And, say, how's little Mary Ann? . . . That's good. She started school this year, didn't she? . . . My, isn't that nice? But, let me tell you something, Mrs. Johnson. You tell her to be careful at school. A man gave me a pamphlet yesterday, and do you know, it's the most terrible thing! . . . Well, you know that Jewish law book, the Talmud? Well, you know what it says there? It's all in this pamphlet! Jewish boys are supposed to attack Gentile girls after they're three years old. And Mary Ann's five—you tell her to be careful. Isn't it terrible?"

Slow music.

Scene: A butcher shop in Jamesville, North Carolina.

The butcher: "The rib roast's good today, Mrs. Haines . . . Oh, yes, it's gone up . . . Yeah, almost twelve cents a pound . . . But you know whose fault that is? The Jews. Yessum. Did you ever hear of the Talmud? Well, it's a book that has all the Jewish laws in it, like the Constitution, and in this book it says Jews are supposed to rob us Americans . . . Sure, that's what it says; a friend of mine had a little book that tells all about it. And you know who owns the biggest packing-house in town, don't you? Some day . . ."

More slow music, or maybe a funeral dirge.

Scene: A library in Denham, Montana. Miss Thompson, the librarian, is behind her desk.

Mrs. Benton: "Miss Thompson, I have come here as a committee of one from the Ladies' Wednesday Afternoon Literary Society. Yesterday, we took up for discussion a pamphlet which was sent to us about the Jewish legal code, the Talmud. It says in this Talmud—now just a minute, I've got it written down here. 'Every goy'—that means everybody who isn't a Jew 'who studies the Talmud and every Jew who helps him in it ought to die.' We adopted a resolution yesterday insisting that you remove any copies of the horrible book from the library. And if you don't we're going to the Mayor about it. His wife is a member

of our little group. We must save our country from the Jews!"

Fantastic? It does sound that way. And of course, these are made-up conversations. They weren't overheard, but they might just as well have been. For, all over America, in the cities and in the towns, in the villages and on the farms, people are reading these pamphlets, distributed by the various fascist and so-called "Christian" Front organizations. The pamphlets tell what the Talmud is, and then they purport to quote from it—quotations which would lead the bewildered reader to only one conclusion: the Jews are savage, lustful, barbarous, dishonest. They are commanded to be so by the Talmud.

First it must be said that these are vicious lies, and there is not the slightest element of truth in any of it. But the beauty operator, the butcher, the Ladies Literary Society—these people are not vicious just because they believe and repeat this nonsense, they are not stupid because they believe it. The pamphlet pretends to be well documented, to give the quotation and then its source. Does it matter if the pamphlet misquotes, if it makes up sources? The beauty operator, the butcher, Mrs. Benton — people you yourself know — have been guilty of only one fault: they have disobeyed President Roosevelt's maxim that we must not believe anything we read which we have not investigated first and that we should under no circumstances repeat those things.

Those who write, who print, who distribute these scurrilous pamphlets are the guilty ones and should be held responsible. Recently, in the courts of New York, Magistrate Henry H. Curran found a twenty-nine-year-old member of the "Christian" Front guilty of "expressions calculated to create a disturbance," made in an outdoor speech to a large crowd of New Yorkers. On the stand, this young man, as a defense, tried to read excerpts from a pamphlet which "exposed the Talmudic law," and spoke of a book which he called "The Elders of the Protocols of Zion." This would be funny,

if it were not at the same time so tragic.

This young man is not alone. He has many accomplices, and he is in the line of a long tradition which stretches back to the dawn of the Middle Ages. For the Talmud has been attacked for centuries as anti-Christian and barbarous—except that up to the birth of intellectual, nationalist anti-Semitism in Germany, the Talmud was attacked by the enemies of Judaism, those who believed strongly that it was a heretic religion. Today, those who attack the Talmud are the enemies of the Jews rather than of Judaism. They are trying to bewilder and divide the mass of the people for a fascist aim—the demagogic leaders themselves do not believe the vicious nonsense they say or write, for they have invented it.

Let us, for a moment, try to understand exactly what the Talmud is. It is a collection of books known to few Jews or non-Jews. It is not studied, as is the Bible, in the vast majority of Jewish Sunday schools. It is a book for scholars, whether Jewish or Gentile. As a matter of fact, there are two Talmuds or recensions—a Palestinian and a Babylonian. The Palestinian Talmud was produced in the academies of Palestine during the first three centuries of the present era, and the Babylonian in the first five. These two, which make up what is known as the Talmud, have been variously defined as a code, a book of legal decisions, an encyclopedia, and the like. The Talmud is in actuality an official record of the discussions on various phases of Jewish life which took place in the Academies. It is to these discussions what the Congressional Record is to discussions in the two Houses of Congress. And just as the citizens of North Carolina cannot be held accountable for everything that Senator Reynolds inserts in the Record, so the Jews cannot be held accountable for anything a particular rabbi or scholar had inserted in the Talmud. This is extremely important, for it is in many ways the complete answer to those who quote the Talmud to arouse anti-Semitism, although it is very easy to prove each statement in these pam-



phlets of the "Christian" Mobilizers either a lie or a misrepresentation.

The Talmud is not a code. For the Talmud itself formulates the principle that its discussions are only theoretical in character, and that no disciple has the right to put the Talmudic theories into practice unless his master gives him permission to do so. The actual codification of the Jewish laws was done by the rabbis of the post-Talmudic and Medieval periods. These codifiers it is true, formulated their principles in keeping with Talmudic ideology. But they have frequently modified the views of the masters by interpretation and re-interpretation, particularly about the relationships between Jews and their non-Jewish neighbors.

Here is a typical example: Talmudic law, in accordance with Biblical injunction, prohibits a Jewish moneylender from charging interest for a loan of money to a fellow Jew. That prohibition did not originally apply when the money was loaned to a non-Jew because a non-Jewish money lender would likewise charge interest on a loan to a Jew. When, however, in the Middle Ages the Church prohibited the Christian money lender from charging interest on a loan the Jewish codifiers of the period reinterpreted the Jewish law and formulated the rule that no Jewish money lender may charge interest on loans granted to non-Jews.

There is another important point to remember about the Talmud—it can be understood only when it is examined and considered historically, only when the background for each opinion in the Talmud is considered along with the opinion itself. This is precisely the same thing, surely, that every student of politics does when he examines the Congressional Record. The majority of the opinions for 1866 would have very little meaning unless they were considered as having been uttered in the Reconstruction period after the Civil War. The Talmudic term for non-Jew, for instance, which was originally "goi" was used in the Talmud to stand for Egyptian, Persian, Babylonian, Greek, Roman, Arabian, idol-worshipper, but rarely Christian. Lack of understanding and such confusion about terms have brought about a great deal of unnecessary prejudice and misunderstanding.

It might be wise to examine briefly a few of the "quotations" cited in one of these leaflets which have been dis-

tributed all over the country by the fascist, anti-Semitic propagandists. The name of the pamphlet is *Why Are the Jews Persecuted for Their Religion?* Here are a few of the Talmudic "quotations" chosen at random:

FALSE: "A Gentile girl who is about three years old can be violated.—*Aboda Zarab* 37a."

TRUE: Now let us look at *Aboda Zarab* 37a, of the Talmud. What it actually says is that modesties expected between Jewish boys and girls as well as between Jewish boys and non-Jewish girls *must* be observed after the girl passes her third birthday—for after her third birthday the girl might be subject to intimacies of a sexual character.

FALSE: "All property of other nations belong to the Jewish nation, which, consequently, is entitled to seize it without any scruples. An orthodox Jew is not bound to observe principles of morality toward peoples of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.—*Choszen Hamispat*, 348."

TRUE: This is what *Hosen Mishpat*, section 348, really does say: "It is forbidden by the Torah to steal even a small amount. It is forbidden to steal in jest or with the intention of repaying even double the amount later on. It is all the same whether one steals the property of a Jew or a non-Jew, of an adult or a child."

FALSE: "Every goy who studies the Talmud and every Jew who helps him in it ought to die.—*Sanhedryn* 59a."

TRUE: In *Sanhedrin*, the rabbis discuss the theological question of whether the Torah is the property of the Jews only or of all peoples. First is given the opinion of Rabbi Yohanan, a Palestinian rabbi of the third century, that the Torah belongs to the people of Israel only, and, therefore, that if a non-Jew studies the Torah he is guilty of being in possession of stolen property. But the Talmud challenges that view and shows that the Torah belongs to all peoples. Rabbi Meir, a prominent Palestinian Talmudic authority of the second century, declared that a non-Jew who studies the principles of the Torah is worthy of the esteem due to a High Priest in Israel.

FALSE: "A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat.—*Ne-darine* 20, B."

TRUE: We have a definite statement

in the Talmud to the effect that if a Jew has illicit sexual relations with a non-Jewish woman he violates not less than fourteen Biblical commandments! (Treatise *Derek Erez*, pp. 273-274, ed. M. Higger.)

These few examples should be sufficient to demonstrate with what viciousness the Talmud has been distorted and misrepresented by these fascist propagandists. Nor is it always easy to trace the "quotations" to their sources—the titles of the works are often so grossly misspelled that it is difficult to recognize them; occasionally the titles as quoted appear altogether fictitious; frequently the works cited are well known, but no volume, page, chapter or verse is indicated.

The perversions of truth have been so widely disseminated among the gullible and the uninformed that they are causing alarm to many Catholic and Protestant clergymen and scholars. Even *The Tablet*, which is the diocesan journal of Brooklyn and for that very reason should have displayed greater moral responsibility towards its readers and towards the truth, has opened its columns to slanderous attacks on the Talmud. No wonder that the prominent Catholic priest and radio lecturer, the Rev. M. J. Ahern, S.J., saw fit to answer these libels in a broadcast in the course of which he said:

"Much, if not all of the erroneous impressions which are still abroad about the Talmud may be traced to a work by Eisenmeyer who in 1700 published a book about the Jews called in German *Entdecktes Judentum*, which means in English, 'Judaism Revealed.' In this book slanderous stories were told to the effect that the Talmud teaches that it is a virtue for a Jew to kill a Christian, that all crimes against Gentiles are permissible, and that the Israelites are not bound by the moral law in dealing with those outside their faith. These outrageous charges have been disproved again and again by Christian scholars."

The Talmud is not a secret possession of the initiated few. It is available to everybody, in English translation. The universal ethical and moral principles discussed therein are known both to Jewish and non-Jewish scholars alike.

What are some of these principles? They represent a triumph of the spirit of universalism. In picturing the ideal era to come, the rabbis of the Talmud

(Continued on page 22)



# FOUR MONTHS AFTER

By DOROTHY COON

**F**OUR months ago we had walked down the gangplank of an Italian cargo ship docking at San Pedro: I, as an American tourist, coming "home" in every sense of the word; Mrs. Hilton, as an American cosmopolite who had lived abroad for the past fourteen years, coming "home" as a visitor; and four Viennese Jews coming "home" as bewildered strangers, having been sent from their own country by the decree of a black-mustached, rasping-voiced fanatic.

Four months had passed and we were together again, eating a thoroughly American meal of chicken, green vegetable salad, ice cream with hot chocolate sauce, and cake, seated around the table in Mrs. Hilton's Hollywood apartment. How did they like America? Were they homesick? How were they treated by Americans? Had they found jobs? These were the questions which we did not have to ask, for they answered them without prompting during the evening's conversation.

"I love it!" was Frau Muller's exclamation as we talked of Los Angeles. And the others beamed agreement. Together they chattered of the things which had impressed them — drive-in stands, California fruit, a rodeo, double features, ice cream sundaes and banana splits, the radio, walking down Hollywood Boulevard, attending Easter sunrise services in the Bowl, women in slacks—all these were new and exciting experiences in their new fatherland.

"Have you seen the cemetery?" interrupted Herr Heidemann. Conversation lapsed into German while he explained the meaning of the word to the others, and then, in adjectives that would do credit to any publicity man, he described the beauty and interest of Forest Lawn Memorial Park. He had spent a whole day there, he said, taking snapshots to send to his relatives so they might picture the beautiful country where he lived.

Plump Frau Freidman's chief worry seemed to be the walls of the apartment where she lived. "They are like paper!" she exclaimed. "I hear everything upstairs. I hear everything next door. They hear everything. Terrible!" But her delight over American bathrooms was unquestionable, and she asked permission to see Mrs. Hilton's bathroom.

All six of us trooped into the black and white tiled room, and they admired it without reserve. They were interested in every detail—the brand of tooth paste Mrs. Hilton used, a bath brush, the odd-shaped tooth brush. Suddenly Herr Freidman pounced upon the bar of soap in the small recess above the wash basin. The others gathered around him and excited German filled the bathroom. The soap was a famous Viennese brand which Mrs. Hilton had brought home with her. It probably looked as good to them as the Coca Cola signs in Berlin had to me. Casually, Herr Freidman remarked that the son of the maker of the soap had been in prison with him in Vienna, commenting on it as if they had been school chums, rather than prison mates.

Neither Herr Friedman nor Herr Heidemann had said much about their experiences in prison on the ship, although occasionally the subject had come up for consideration. I remember loaning them some American magazines which gave them the background of the "anschluss," and of their deep interest in the pictures and written comment. It had been Herr Heidemann who had told me of the discomfort of being crowded in a small prison room with 200 other Catholic, Jewish and political prisoners, and of the suicides, due to mental stress, of three prisoners. The other men, he had said, were immediately warned that if another suicide occurred, they would be lined up, counted off, and each tenth man would be shot. Did memories such as these pass through their minds as they looked at the Viennese bar of soap?

From the bathroom, we began a tour of the apartment. As Mrs. Hilton showed us the cupboard of lovely Italian pottery she had brought to America with her, Frau Muller laughed delightedly: "I am a poor Jewish refugee, yes, but every day I eat off Meissen ware." She had been permitted to bring her exquisite Royal Dresden china with her, and it served as her "every day" set because she could not afford to buy cheaper dishes.

In the bedroom Frau Freidman paused to powder her nose and replenish her lipstick. "See," chuckled

her husband, "now I am an American husband, for I let my wife paint her lips!" The rest of us laughed, for we remembered his disapproval of make-up four months earlier.

Back in the living room, we settled down for more conversation. I complimented them on the improvement they had shown in speaking English. "Ach, it is so hard," groaned Herr Freidman, clutching his head. "I cannot learn at school; I must instead listen to people."

The others disagreed. They had enrolled in both day and night school as soon as they had arrived, and had profited immeasurably. "But the r's and th's are very difficult," they said. Herr Heidemann added: "When an American does not understand, he says 'I don't get you'," and they all laughed, apparently all having not been "gotten" many times during the past four months. I remembered the day on the ship they had asked me if I said "I can't" or "I can't," and the day they had asked if it was true that only the working man in America says "O. K." The cargo ship had seemed like a floating university, for all the refugees were studying languages in preparation for establishing themselves in their new home. Our four had studied English, and the fifteen or twenty others had studied Spanish, for they were leaving our ship in South or Central America.

Our conversation shifted to these other fellow passengers. What news of them? The Klines, who had left a profitable insurance business in Vienna, were serving as housekeeper and handy-man in a home in Panama; Frau Cohen, the efficient young secretary from Munich who spoke four languages, had found a job as a sales girl; the entire Stein family had gone to prison for a few days because their landing permits had not been in order; brilliant young Dr. Rosecrans of Berlin had finally secured a position as bookkeeper in Honduras.

But there was no news from most of them. What had happened to lonely young Herr Michel, the Viennese theatre owner, who had said simply, "*C'est la vie*," when I had spoken a few helpless words of sympathy to him before our ship departed? Where were



the elderly Rothsteins, who were hoping to earn a living on Mrs. Rothstein's newly-acquired knowledge of making leather flowers, of mending woollens, and of cleaning spots from clothing? And what of the Goldberg family?

Our conversation ceased as our memories went back to the Goldberg family, middle-aged parents with three young daughters. How happy they had been as our ship neared Costa Rica, for waiting to welcome them with a new home and a celebration was a brother who had lived there for twelve years. Joy changed to stunned horror when the ship docked, for some governmental action which we could not understand had made their landing permits invalid. They were not allowed to leave the ship, and when we sailed, they sailed with us, not knowing where they were going. "You should thank God you're an American," Mrs. Goldberg said to me that night, and the others solemnly nodded their heads. We eventually said goodbye to them at El Salvador, where they were given a thirty-day temporary landing permit. That had been extended to an additional thirty days, we had heard later — but now, four months after, what had happened to them? Mrs. Goldberg had said she would jump overboard if they were sent back to Germany. Yes, where were the Goldbergs?

Thankful, perhaps, to be in America, our four friends said little of their own present means of livelihood. They live with relatives who are responsible for their support, but they are anxious to begin earning. Frau Muller was the only one able to find a job, we learned. She is knitting, and happy indeed to have the work. Both Herr Freidman, a dress designer by profession, and Herr Heidemann, owner of a large textile shop in Vienna, had been in a theatrical venture which had proven unsuccessful. Chuckled Herr Freidman: "I played a prisoner. I needed no practice for that." Herr Heidemann was looking forward to the following week, when he was to be given a chance in a drug store. "A drug store where one sells milk shakes?" asked Frau Muller. "Milk shakes are the best thing in America. I love them!"

As for returning to Europe—their answer was a distinct "no." "I would like to see my father," said Herr Freidman wistfully, but return — never! His wife nodded agreement. "If it were not for my mother, I would never

even think of Europe," said Frau Muller. "I would rather die in Los Angeles than live in Europe."

Herr Heidemann qualified that statement: "If I cannot die in Nice, I will die in Los Angeles," and we sympathized, for we remembered that he had left his fiancée, a lovely Czech girl, behind in Nice, not knowing when next they might meet. Frau Muller was silent too, perhaps thinking of her husband. He had been forced to leave Vienna before her and is now in Chicago, but lack of money has made it impossible for them to be reunited.

The friendliness of the Americans they have met apparently has been the highlight of these four Jews' experiences during the past four months. Surpassing their voluble enthusiasm for Los Angeles' climate, milk shakes, cemeteries, bathrooms, or drive-in stands, was their unaffected joy and appreciation of the manner in which they have been treated here.

"I sang at a benefit concert, and it was as if I were with friends I had

known all my life," said Frau Muller.

"Some American neighbors invited me to dinner last week. Such kindness!" said Herr Heidemann.

"The American business men are very nice to us," said Herr Freidman. "I did not expect it."

"Ja," agreed his wife, "everybody has been wonderful."

Time came for departure, and as they went out of the door, Herr Freidman paused and said to me proudly: "I am already half an American. I have taken out my first papers. It makes me very happy."

And it makes me happy, too, Herr Freidman. Your adopted country should be proud of you and your kind. You appreciate what has come your way; you are tolerant of your new home's shortcomings; your chin is up, though you know not what the future holds for you; you demand no sympathy for what the past has done to you; you are living gaily, appreciatively, cooperatively—yes, you are already half an American.

## THE HOBBIES OF DR. A. A. BERNHARDT

*(The colorful person who is the subject of this article—reprinted from the "Brooklyn Daily Eagle"—is a member of the Brooklyn Jewish Center.)*

**M**OTHs from India and beetles from South America, strange minerals from Mexico and flowering cacti from Africa — first thing you think, looking around the home of Dr. A. A. Bernhardt is "how the doctor does get around!"

But he doesn't. No time for travel — yet.

"Friends bring me all these things. They will, you know, if you keep after them, when you hear they're going away."

But so many different kinds of collections! How does a doctor get time for them all?

"I paint, too," says Dr. Bernhardt. "Time? Oh, anybody can give a half hour a day to a hobby. I have a lot of hobbies because I think concentrating on one line gives you a queer angle."

"Besides, if I had just one hobby I'd probably get very serious about it, go into it the scientific way, with labels and everything. It wouldn't be so much fun. I'd have to have such big collections. You see, if I were going

into it scientifically, I'd have to take account of every little marking, every little hair, for instance, on an insect, that would make it a little different from other insects of the same type. I leave that to the desk people. My things have no labels — but they all have stories."

A beautiful collection of sea shells and coral, for instance, came from a friend who visited Bermuda.

"This friend told me that if I hadn't asked him to look for these shells, the trip wouldn't have meant so much to him. That has happened with other people, too,—it gives them a thrill and a sort of meaning to their visits to different places, to go looking for something in particular. Of course, all my friends don't respond, but here and there I strike a spark and it's really remarkable how much pains some of them take to bring me something unusual."

In fact, Dr. Bernhardt is forever being surprised by getting boxes postmarked South America, Alaska, and whatnot, containing bits of lapis lazuli, tiger eye stones, an Indian tomahawk or a young banana tree. Dr. Bernhardt plants the banana tree in the tropical garden into which he has turn-



ed the ordinary small back yard behind his house at 402 Monroe Street, finds a place for the stone in his mineral cases or takes care of whatever it is that happens along.

A horned toad mounted on a piece of dried cactus surveys the doctor's studio from the top of a cabinet, the doctor sits down in an Indian chair, of rawhide and natural wood, shipped by a friend in the Southwest. One example of his painting is on the wall above his desk—the figure of a Japanese woman, with a fan and robes of many colors. Dr. Bernhardt likes color—it's color, he explains, that regulates most of his collections.

He is now at work on a large screen, the three panels completely covered by a fantastic painting of an imaginary isle. Using a combination of oil and enamel paint, in scarlet and blue and old ivory, he gets the effect of inlay work that is very striking.

More spots of vivid color are provided by the butterfly and moth cases which are on cabinet tops and shelves around the crowded room. An Atlas moth from India is the biggest of the collection, measuring 8 inches across the wings. Dr. Bernhardt goes butterfly hunting, when he can, on Long Island and in Westchester and New Jersey, with a net and a jar of cyanide. But that's just to keep his hand in—his best specimens come from traveling friends.

"I've been collecting all my life," says the doctor. "I began by keeping specimens in boxes under the bed, when I was in school."

He is a graduate of Boys High School, later of the Long Island College of Medicine, was an interne at Long Island College Hospital. His choice of hobbies has been guided, of course, by the fact that spare time is at a premium with him.

Being inanimate objects, these things don't need much attention," he says of the impaled butterflies and beetles and his cases and cabinets of minerals and shells. He's a tall, rangy young man with gray-blue eyes and the absorption of the scientist in whatever he is doing, whether it's recounting the history of a piece of white jade or explaining the habits of one of his ferocious crew of specimen beetles.

In the collection are longhorn beetles and rhinoceros beetles as big as sparrows and a masked beetle with a dead-white face peering through black stripes that is terrifying.

"Protective," says Dr. Bernhardt, "designed to scare its enemies."

He has scarabs and beetles in green and purple luster effects and amethyst and tan polka-dot designs, thoughtful gifts from tropics-traveling friends.

"But gardening's my main hobby," insists the doctor. Gardening runs in his family, he explains, and for a couple of generations there have been "green-fingered" folk for whom exotic plants would grow anywhere. He has apparently inherited the gift, for, spread out below the small bricked terrace built out above the garden, there are growing, right in Brooklyn atmosphere, a tangle of rare jungle plants, along with more or less native varieties.

Coffee trees and gardenias, fig-leaved rubber plants, a Bird of Paradise plant and a bottle plant and other fugitives from a very different climate get along

companionably in the narrow space which the Bernhardt garden affords. A lily-filled pool occupies a center spot, moon flowers of a new variety riot over trellises and up the side of the house and dozens of different cactus varieties have one corner of the garden to themselves.

To take care of this and similar gardening emergencies, he has had built a little garden house where plants can be repotted and given first aid and otherwise cared for efficiently. The parrots in the garden house—three or four of them—aren't really hobbies, Dr. Bernhardt explains. They're just pets.

But he is sold on hobbies for everybody.

"Only a lazy person hasn't time for a hobby," he thinks. "Anybody can follow a hobby, in the time they take off from reading or card playing."

## ETERNAL WANDERER

**C**OME, take up your burden and move along!

You've rested awhile, but the way is long—

For you it's an endless difficult road. You've dreamed in the sun, now must answer the goad

Of hate, the more bitter, lacking just cause,

Of spite that finds vent in inhuman laws.

But fear not that your dreams were all in vain,

Deeds blossomed from them—to the world's great gain.

Be not bitter that guiltless you suffer,

For that Israel was ever man's buffer  
In the struggle between evil and good  
By God was ordained, and is understood.

Then groan not with pain, nor moan  
at your fate,

Droop not in despair, nor stumble in gait,

But with your head held high, and proud of mien

Ignore all that little men's minds deem.

A thousand tyrants lie under the sod,  
But Israel will live while serving God.

—MIRIAM STEIN

## AND THERE ARE TIMES—

**A**ND there are times when dreams are vanities.

Shadows of beauty, altars unto love,  
And, in the heart, the longings that arise—

All, all are beautiful—and all are lies.

For wind is not a comfort unto hunger,  
Nor gold a snare to immortality.

I cry then: "For the bitter truth I long,

Though grim like iron, yet like iron strong!"

I cry then: "Weary is my soul of dream,

False prophecies, and golden visions false;

For, blinded with their vacant light, I gave

My strength to beauty, an eternal slave."

Though all are trapped, must I with them be trapped?

I shall be first to tear the treacherous net,

And thunder, as the golden strands I sever,

Down, down with gold: Let iron live for ever!"

—ZALMAN SCHNEIR

(Translated by Maurice Samuel)



# The Jewishness Of Benjamin Disraeli

By DR. MARK SOLITERMAN

**A**T the Congress of Berlin Disraeli used all his influence for the support of the Jewish cause in the newly created Balkan states. When the French delegate moved to oblige these states to permit full equality before the law of all the inhabitants, specifically mentioning the Jews, Disraeli supported the motion and emphatically declared that he "could not suppose, for a moment, that the Congress would recognize Roumania apart from that condition." The opposition came from the Tsar's plenipotentiary, Prince Gorchakoff, an aristocrat who only a few years back could sell and buy his Christian peasants like cattle. Gorchakoff considered the Jews hardly as human beings, and it was part of his aristocratic manners to hate them. The claim for equality of the Jews therefore appeared to him an unheard of insolence. The "old fox," as Disraeli called him, knew how to arrange his diplomatic phrases like a good hairdresser arranges a woman's hair, but on the question of the Jews he lost his wits and burst into insults. He called the Eastern Jews "a veritable scourge of the native peoples," and urged the delegates not to "confound them with the Israelites of Paris, Berlin and Vienna." Bismark, who was no Jew lover, added to Gorchakoff's pain by saying quietly that had the Jews been treated differently there would have been no need for complaint, and the Turkish delegate seized on the occasion to declare that his government accepted unreservedly the French motion. Gorchakoff's attitude produced a bad impression upon the Congress, and the next day his assistant agreed to the clause.

When Disraeli returned to London, bringing "peace with honor," the aged Montefiore met him at the station and embraced him. Disraeli was moved to tears. Yet it was Gladstone who recommended Montefiore to knighthood, as Disraeli considered it impolitic for himself to do it. Gladstone, in a letter to the *Jewish Chronicle*, after the Congress of Berlin, qualified Disraeli's intention "as honorable to him."

Disraeli never shunned his racial Jewishness. This was so clear to everybody that one of his contemporaries, Mr. G. W. E. Russell, said: "It was one of Lord Beaconsfield's finest

qualities that he labored all through his life to make his race glorious and admired."

He once told his sister, Sarah, about a dinner at Montefiore's home where Rothschilds, Montefiores, Alberts and Disraelis were invited, and said it was *en famille* dinner because there was not a single Christian among the guests. Then he added humorously: "but Mary Ann (Mrs. Disraeli) bore it like a philosopher." He congratulated Rothschild upon the birth of his son (1845): "I hope he will be worthy of his pure and sacred race," and when in his old age a Jewish boy was presented to him, he said: "You and I belong to a race which can do everything but fail."

The true character of his attitude was illustrated by his correspondence and association with the elderly Mrs. Brydges Willyams.

Mrs. Brydges Willyams was a Christian, but a member of an old famous Spanish Jewish family named Mendez DaCosta. She was also related to the Portuguese Jewish aristocrats, Laras, and Disraeli also had relatives of the same name, though not of the same stock. Mrs. Willyams believed she was related to Disraeli, and greatly impressed by Disraeli's fight for the Jewish race, became anxious to meet him. She wrote to him expressing "her profound admiration for the author, and her sympathy with his noble vindication of the race of Israel." Disraeli took no notice. She wrote again, requesting an interview at the Crystal Palace where an exhibition was in progress. Again no answer came. She wrote once more and finally Disraeli met her. He returned with the conviction that the old lady was unbalanced, and he gave no more thought to the incident.

A week later he found in his coat an envelope which he remembered was given to him by Mrs. Willyams. He opened it and found a bank note of one thousand pounds as a contribution to one of his campaigns, and a request for advice in a legal case. The money was returned but a friendship began with the woman that lasted until her death.

In a letter to Mrs. Willyams written two years later he wrote: "All Europeans, and many others, profess the religion of the Hebrews. I, like you, was not bred among my race, and was nurtured in great prejudice against them. Thought and mysterious sympathy of organization have led me to adopt the views with respect to them, which I have advocated, and which, I hope, I may say, have affected in their favor public opinion." Another letter reveals Disraeli's profound belief in the civilizing influence of the Hebrew heritage. Rigid Sabbath observers obtained the prohibition on Sundays of music in Hyde Park. Confiding the fact to Mrs. Willyams he wrote: "What a great man Moses must have been to have invented a law which should agitate the nineteenth century with all its boasted progress."

Mrs. Willyams left her estate to Disraeli "in testimony of my affection and of my approbation and admiration of his efforts to vindicate the race of Israel."

Their friendship continued beyond life: she was buried in Disraeli's family vault.

**B**OTH the Nazi German-American Bund and Father Coughlin's magazine, *Social Justice*, are attempting to arouse anti-Semitic sentiment among the Negroes. The Bund has been distributing leaflets to Negroes urging them to "drive the Jews out of Harlem," and is behind an anti-Semitic paper, *The Harlem Bulletin*, which calls for "Hitler methods." Articles in the Coughlin periodical declare that Negroes have been victimized by Jewish employers and landlords. Those anti-Semitic forces, however, gloss over the facts that in Germany the Negroes are held up to scorn by the Nazis and that a former issue of *Social Justice* regarded the presence of Negroes in this country as "a danger of which every white American is acutely aware and which has already created in America a racial consciousness meeting with universal approval."



# NEW BOOKS

## THE RESPONSA OF SOLOMON LURIA

Reviewed by Dr. E. N. Rabinowitz

WITH considerable interest and pleasure, I read the "Responsa of Solomon Luria" (Marshall), a book written by Dr. Simon Hurwitz and published in 1938 by the Bloch Publishing Co. It is a small book comprising on the whole fewer than 200 pages. It is, however, replete with valuable information on the life and manners of the Polish Jew or more than four centuries ago.

Who was Solomon Luria, some may ask? He was an outstanding rabbi born at Brest-Litovsk, circa 1510 C.E., and died at Lublin, circa 1573 C.E. He occupied prominent positions as rabbi and head of the yeshivah (Rabbinic Academy) successively in the city of his birth, Brest, Ostrog and Lublin. R. Solomon Luria was a man of great mental acumen and of an independent spirit and holds a pre-eminent position in the scholastic world of East European Jewry. Of him Prof. Graetz, in his monumental "History of the Jews," says: "had he been born in a better, more intellectual epoch, he would have been one of the makers of Judaism, perhaps another Maimuni (Maimonides), but being the son of an age of decadence, he became only a profound and thorough Talmudic scholar." Luria wrote a number of treatises on the Talmud and its commentaries. His annotations, corrections and emendations are of inestimable value in the critical study of the Talmud.

Besides his Talmudic treatises Luria carried on a vast correspondence with various parts of the Jewish world of that age. Luria's correspondence, or Responsa, as they are usually known are of vast interest in the study of the social life of the Jew in the 16th century. It is unfortunate that as yet there is no altogether adequate treatment of the Polish epoch of Jewish history. Graetz had no great liking for Polish Jewry so that while he gave us a rather detailed picture of the Spanish and of the Franco-German era, he was rather neglectful of and even prejudiced towards his Polish brethren, and offers a rather sketchy account of

their activities. To fill in the gap, Prof. Doubnow produced his valuable "History of the Jews in Russia and Poland," available in an excellent English translation by the late Prof. Israel Friedlander. Of late, there has also appeared in Yiddish the "Historical Works of Saul M. Ginsberg, a Study of Jewish Struggle and Achievements in Tsarist Russia." Ginsberg's work, in three volumes, is of such merit as to deserve a good English translation. Yet, there is much room for further study, especially in the social and economic aspects of Jewish life in Poland.

It is in this respect that the study of the Rabbinical Responsa would be a great benefit. The Jews in Poland were more or less autonomous, a state within a state. The Rabbi, particularly the distinguished Rabbi, among whom Solomon Luria was one of the most noted, played a very important role. To him, questions were addressed regarding civil and religious law, family and communal disputes, and in fact, regarding everything that pertained to the life of the Jew, both in his own affairs, and in his relation to the Gentile world. It is here that Dr. Hurwitz has done pioneer work. His little book is useful for the layman and for the student of law and customs.

There are two points, however, in which Dr. Hurwitz could have improved his work. It is a wide field into which he has dared to enter. He ought to have enlarged and expanded. Brevity in this case is not a virtue. In the second place, a more literal translation would have, perhaps, served the purpose more satisfactorily. Paraphrases, circumventions, summations, are useful at times, but the Responsa of Luria deserve more literalness and their treatment requires a fuller content. As to minor details of notes and sources, I do not desire to pass judgment. Dr. Hurwitz has studied his material with thoroughness, I presume. Errors may creep into a printed text even after the most careful study and preparation.

As a final word of encouragement to the author, I wish to express myself in the Rabbinic dictum: "to a beginner in the performance of a deed of merit, one must say, Proceed."

## A NEW BOOK OF POEMS BY ELIAS LIEBERMAN

Reviewed by Mordecai H. Lewittes

**M**AN in the Shadows (Liveright, \$2.00) is unquestionably Dr. Elias Lieberman's finest collection of poetry. One finds here a poetic gallery replete with lively portraits and rich designs, where warmer colors mingle with sombre gray and black, executed with fine craftsmanship and characterized by a human touch revealing an observant eye and a sympathetic heart.

Dr. Lieberman believes that poetry is more than singing of the peeping crocus one chanced to spy in spring. He rebukes the critic who regards verses as so many phrases to be tasted, as one sips at a cup of tea. Art holds the mirror up to a Nature that is often cruel and merciless. We live in a world peopled with ghosts of men who once were strong and young, the living dead forced along by hunger's hammer beats. One cannot fully enjoy the sun and the blue sky when grimy voices cry out from a choked inferno and wring the heart within the bosom. Midget conquerors and "little souls overstuffed for hero roles" add to the horrors of the world in which we live.

Rebellion against evil is the most prominent but not the only mood evoked by the poet. Many poems, such as *Sonnets to My Daughter*, contain a human warmth which will touch a responsive chord in the reader. The poet tells of the hosannas in his blood when first he fondled the new miracle of life; the babe is followed by the child living in a castle ringed by dreams. The age of fantasy is succeeded by youth and the age of doubt, and a fear in the heart of the parent lest not only false gods, but true gods lose their temples too.

A frequent mood is serenity. Tree-top harmonies, swallows in flight conjure up in the poet "summer cabala"—verdant beatitudes. The mathematician deserts his x-y-z's for the theorems of seeds, and the bookkeeper abandons his inky trails to wealth to study the chipmunk and woodpecker.

The poet, too, succeeds in trans-  
(Continued on page 22)



# JEWISH EVENTS REVIEWED

By LESTER LYONS

**T**HE German government is said to have created a Jewish "state" in Poland bordering on that part of the country occupied by the Soviets, to which it has already sent 5,000 Jews. The Reich's intention is to transport as many Jews as possible to that territory. It has ordered all the Jews in Vienna to leave that city by March 1, 1940, under threat of forceful expulsion. Those Jews who have been forced to move to this Polish area have been deprived of practically all their possessions. No provision has been made

## FIRST SIGNS OF A NEW ORDER?

Negotiations will shortly take place between Jewish groups and General Sikorski, new Polish premier, and former president Benes of Czechoslovakia, with a view to obtaining a pledge to abolish all anti-Jewish regulations after the restoration of independence of those countries.

for their obtaining homes, food or any other necessities of life in their new surroundings.

Purchases by Jews of land from non-Jews in Palestine have been continuing at about the same rate as last year . . . During the recent disorders in Palestine, travel and identity cards were made compulsory. Now they are no longer required on the roads there . . . On June 30th, there were 424,373 Jews in Palestine out of a total settled population of 1,399,983. During the first seven months of this year, 11,151 Jews were naturalized there as against 10,601 in the corresponding period last year . . . A compilation of all writings or notes in every language of the noted Hebrew poet Bialik is being made by the Bialik House Archives in Tel-Aviv.

One of the consequences of the material aid given to Jewish refugees in England by benevolent Christian families is the attempts to convert them to Christianity. Pressure has been brought on refugee children to attend church regularly and to take instruction in the Christian religion. One missionary organization in England is reported to have trained in the Christian faith about fifty Jewish chil-

dren from Czechoslovakia whom it had been caring for. A Belfast Rabbi relates that a missionary had boasted that since the misfortunes of the German Jews began, "three thousand Jewish refugees had been received under the wings of Christianity." These actions are contrary to a resolution adopted last June by the International Committee on the Christian Approach to the Jews which emphasizes the disapproval of the Committee of the advantage being taken of the helpless condition of the refugees to force them into the arms of the church by means of the material support being given them.

More than \$600,000 is being spent annually by Christians in this country and Canada to convert Jews to Christianity, according to Dr. David Max Eichhorn. In the first of a series of articles in *The Jewish Layman*, published by the National Federation of Temple Brotherhoods, the author states that despite objections of such leaders as Dr. Everett R. Clinchy to missionary work among Jews, "most American Christians believe that, some day, all Jews will accept Christ."

In order to meet the requirements for kosher meat of Jews who have been obliged to evacuate the larger communities in England, the supplying of such food will be effectuated through central places. Jews have been requested to register with their usual butcher so that the supply of kosher meat might be controlled. Jews and vegetarians have been granted by the authorities the privilege of obtaining an extra butter or margarine ration in place of the amount of ham or bacon allowed.

A former Warsaw correspondent of the *Manchester Guardian* reports that over 60,000 Jews were killed during the war in Poland. Between 500,000 and 1,000,000 Jewish refugees from the German-controlled parts of Poland fled into the territory taken over by Russia.

The first new Jewish settlement in Palestine since the outbreak of the

war has been established on the northern frontier of Huleh several miles east of the Jordan. It is the fifty-third colony created since April, 1936. The colonists are Polish youths who had been allotted land by the Jewish National Fund on what had been marshland in the Huleh section. In the face of difficult conditions the pioneers erected the settlement in remarkable time, the stockades and watchtower having been completed within one day.

That Jews and Arabs can get together on a friendly basis in furtherance of their mutual interests is indicated by a meeting of representatives of both groups for the purpose of discussing town planning in the Lydda District of Palestine. For the first time in many years representatives of Jewish and Arab villages in that area met to consider regulations for buildings,

## JEWISH SETTLERS IN URAGUAY PROSPERING

Jewish refugees in Uruguay have introduced new industries into the country and have achieved a very satisfactory position. 30,000 Jews are now in that country. In Montevideo there are two Jewish daily papers and a Jewish theatre, besides a branch of the Yiddish Scientific Institute. An agricultural colony has been founded which has many Jewish families.

roads, and public works in the district. The conference was harmonious as well as constructive.

The former Grand Mufti of Jerusalem, who was the leader of the terrorist forces in Palestine, has escaped from Lebanon where he had fled after having been exiled from the Holy Land by the British authorities. It is rumored that he will go to Germany which has been the source of considerable financial and propaganda assistance to him. German intrigue in Palestine is meeting with very little favor at the hands of the Arab press. One paper, which declares that: "We are not foolish enough to believe in German in-



trigues," states its recognition of the fact that Germany has relegated the Arabs to the sixteenth place among human races.

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A record income of L560,000 from voluntary contributions was received by the Jewish National Fund during the year ending September 30, 1939. This amount is more than thirty-nine per cent greater than that raised in the preceding year. Sixty-four per cent of the contributions came from the United States. Over L1,000,000 was spent by the Jewish National Fund during this period, the difference being derived from loans.

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Elaborate preparations are being made by the Jewish National Fund for the observance of Zion Flag Day during the week-end of November 25th. The organization is seeking to raise \$5,000,000 for the current year to pay for land already acquired and to be acquired in Palestine. In calling on American Jewry to support this campaign, Menahem Ussishkin, President of the Zionist General Council, stressed the possibilities of Palestine as a haven for increasing numbers of refugees and the need for acquiring new land tracts to augment Palestine's agriculture during the war.

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A sponsoring committee has been formed to assist the Balfour Players, the American-Palestine theatre, in its efforts to bring the Palestine theatre to American Jewry in the English

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### RABBINICAL WAR PROBLEM

Although the question as to whether gas masks may be carried by Jews in England has been affirmatively answered another problem, of a supposedly more perplexing nature, has arisen. Sabbath observers have inquired whether torches may be carried during black-out Friday nights, especially in the winter. The difficulty is imagined to be greater because magistrates have suggested that it is a public duty for pedestrians to carry torches during a black-out.

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language. The committee is composed of representatives of various Jewish organizations, including the Zionist Organization, the League for Labor Palestine, and the Jewish National Workers Alliance.

A "Jewish March of Time," devoted to a dramatization of current events and important historical incidents relating to Jewish life, is being released by the Commission on Synagogue Activities of the Union of American Hebrew Congregations. Similar to the "March of Time," and suitable for dramatic presentation, it will be issued four times a year.

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Charging that Father Coughlin and the organizations making up the "Christian" Front are un-American and un-Christian in spirit, Rev. Dr. Howard D. McGrath, pastor of the Grace Methodist Church of this city, has stated the radio priest and his organization for social justice "are working on the identical lines that the National Socialists used in Germany." Dr. McGrath named the German-American Bund, Crusaders for America, American Patriots, Inc., the Citizens Protective League, and the Christian Mobilizers as adopting, with the approval of Father Coughlin, the methods of Nazism while pretending to promote Christian patriotism.

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Denouncing as pernicious the false theories of racial superiority, the National Catholic Alumni Federation has declared that anti-Semitism "is contrary to Christian charity and to the doctrine and tradition of the Catholic Church."

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Father H. B. Crimmons, president of St. Louis University, has condemned, "as utterly indefensible" a manifestation of anti-Semitism at the university where a group of Coughlin followers had displayed anti-Semitic literature. Auxiliary Bishop Christian J. Winkelmann of St. Louis has also deplored the incident.

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The Federal Council of the Churches of Christ in America, has inaugurated a plan to enlist the cooperation of American churches in helping both Christian and Jewish refugee families to find a home in American communities. Local churches will be asked to accept definite responsibility for those refugee families settling in their communities by giving friendly help and also financial support in case remunerative employment is not secured.

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A special war levy of 5 per cent of Jewish capital has been imposed by the German government throughout

the country. This tax is to be in "compensation" for the exemption of Jews from military service . . . The Nazi radios describe Mr. Winston Churchill as the "main organizer of the Jewish vendetta against Germany" . . . Because of the need for linen in military hospitals the German government has confiscated nearly all the linen of the Jews . . . In order to spy on refugees a number of Nazi agents entered Egypt with forged passports

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### THE SPIRITUAL UNITES WITH THE MATERIAL

One of the strangest deals entered into by a synagogue has been made in London. An air-raid post which was adjacent to a synagogue found that it had no lighting facilities. Accordingly, it made an arrangement with the synagogue whereby in exchange for a lighting connection from the synagogue it was to furnish the latter with a man to make up a "Minyan" whenever needed.

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bearing Jewish names. They fled the country when the government rounded up German residents following the outbreak of the European war.

• • •

Polish refugees in Rumania are in a precarious position. Not only are they without food and clothing but in many instances the local authorities are unfriendly to them. The government has assigned them to various districts which they are not permitted to leave. Most of the refugees have no personal documents and the Polish legation in Bucharest is reluctant to issue passports to them. The Zionist Organization there is trying to obtain Palestine immigration certificates for refugees between the ages of 14 and 17.

• • •

The first bureau to obtain and furnish information concerning the war victims of Poland has been established by the Netherlands Federation of Polish Jews. The function of the bureau will be to register Polish refugees and to establish contact between them and their relatives in the United States and elsewhere. The Federation of Polish Jews in America is endeavoring to open similar agencies in other countries.



# BROOKLYN JEWISH CENTER ACTIVITIES

## DR. SIDNEY E. GOLDSTEIN TO OCCUPY PULPIT THIS FRIDAY

On Friday evening, November 24th, at our late services which begin at 8:30 o'clock, our guest preacher will be the Rev. Dr. Sidney E. Goldstein who is associated with Rabbi Stephen S. Wise in the rabbinate of the Free Synagogue of New York. Dr. Goldstein is also professor of Social Science at the Jewish Institute of Religion and the leading authority in the field of Jewish social problems. He has chosen as the theme of his address, "Changes and Conflicts in the American Jewish Family," a subject that should be of the greatest interest to all. We trust that a large number of our members and their families will attend this service.

Rev. Kantor will lead in the congregational singing, and you and your friends are cordially invited.

## RABBI LEVINTHAL ELECTED PRESIDENT OF THE BROOKLYN ZIONIST REGION

At the recent conference of the Brooklyn Zionist Region, Rabbi Levinthal was elected president of the organization, succeeding Justice Nathan Sweedler. Mr. Harry Marcus, a member of the Center, was re-elected treasurer of the organization. The Brooklyn Zionist Region comprises all Zionist districts in the entire Borough of Brooklyn.

## DR. TANNENBAUM NEW PRESIDENT OF EASTERN PARKWAY ZIONISTS

The Eastern Parkway Zionist District has elected Dr. David Tannenbaum, former chairman of the Center Forum and Education Committee and former chairman of the Center Academy, as its new president. He succeeds Mr. William I. Siegel who served as the leader of the District for a number of years.

The other officers of the District are Rabbi Israel H. Levinthal, Honorary President; William I. Siegel, Honorary Vice-President; Joseph Goldberg, Benjamin A. Levine, Frank Schaeffer, Morris Weinberg, Vice-Presidents; Jacob A. Fortunoff, Treasurer; and Abraham H. Zirn, Secretary. Mr. Maurice Bernhardt was elected chairman of the Executive Committee.

## COURSE LECTURES

The following course lectures are arranged by the Center Forum Committee in conjunction with the New York Board of Education:

Public Speaking—Tuesday evenings at 8:30—Dr. Henry Miller, instructor.

Contemporary Literature — Wednesday evenings at 8:30—Jacob Kaplan, Instructor. No charge for admission to members or non-members.

## INSTITUTE OF JEWISH STUDIES HAS SUCCESSFUL SEASON

We are happy to report that from the present outlook, this year will be one of the most successful in our Institute of Jewish Studies for Adults. The following figures should prove of great interest to our members, showing the remarkable hold that the Institute, now in its seventh year of existence, has on our community.

One hundred and six men and women have enrolled as students. Of these, forty-two are members and sixty-four, non-members of our institution. It is also interesting to know how many courses these men and women are taking. Fifty-eight have registered for one course; thirty-nine for two courses; five are taking three courses, and four are registered for four courses. The enrollment in each class also makes interesting reading. The following is the classification of the courses, instructors, and the number of students who have registered:

Hebrew A—Miss Unger—11 students.

Hebrew B—Miss Rubee—21 students.

Hebrew C—Miss Busch—17 students.

Hebrew D—Mr. Hirsh—10 students.

Talmud A—Dr. Higger—18 students.

Talmud B—Dr. Higger—5 students.

Jewish History—Mr. Edelstein — 16 students.

Bible—Rabbi Hammer — 17 students.

Religion—Mrs. Levinthal Lyons — 25 students.

In the morning course in Jewish History — Mrs. Levinthal Lyons—22 students

In the morning course in Religion — Mrs. Levinthal Lyons —12 students.

## SISTERHOOD BOARD OF DIRECTORS MEETING MONDAY

The Board of Directors of our Sisterhood will hold its regular monthly meeting this Monday afternoon, November 27th, at 1 P.M. All members of the Board are cordially requested to attend.

## SUNDAY SCHOOL NOTES

Registration this term has reached a record high—216. Lois Siegel and Helen Feiler were elected president and vice-president respectively of the student's organization. Preparations are under way for a Chanukah entertainment on December 10, at 10:30 A.M., which will feature a playlet, a "March of Time," candle drills, and Chanukah parodies.

The weekly assembly at 11:30 A.M. is growing increasingly popular, and is well attended by parents as well as students. Stories told thus far include: "The Succah," "Chelm," "Sambatyon," "David's Tomb," "Three Gifts," "The Jew Who Thanked God," "David's Narrow Escape." The Sunday School staff includes: Rabbi Mordecai Lewittes, Mrs. Leah Citron, Irwin Rubin, Sidney Weiner, Irwin Lowenfeld, Nathan Kramer, Doris Feinberg, Doris Stark, Gladys Hammer, Toby Bronstein, Berenica Grayzel (secretary), Buddy Lowenfeld (office), Irene Kantor (pianist).

## SABBATH SERVICES

Kindling of candles at 4:18 o'clock. Friday evening services at 4:20.

Sabbath services, Parsha Vayishlah, will commence at 8:45 A. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30. P. M.

Mincha services at 4:20 P. M.

## DAILY SERVICES

Morning services at 7 and 8. Mincha services at 4:20 P. M.



## CONTRIBUTIONS TO THE KOL NIDRE APPEAL

Our heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre Services:

Fein, Hyman  
and his children  
Fine, Isidor  
Kline, B. J.  
Miller, Morris  
Preston, Harry  
Levkoff, David  
Aaron, Hyman  
Bernard, Mrs. L. W.  
Bilgore, David  
Brenner, Phillip  
Brukenfeld, Morris  
Dlugasch, Morris  
Ginsberg, Moses  
Goodstein, David  
Greenblatt, Samuel  
Halperin, Louis  
Kronish, Fred  
Lurie, Leib  
Moskowitz, S.  
Anonymous  
Silverstein, Morty  
Smerling, Morris  
Spatt, Dr. Moses  
Steingut,  
Hon. Irwin  
Storch, Stanley  
Sussman, Sol  
Levine, Benj. A.  
Brenner, Louis

Rothkopf, Hyman  
Rottenberg, Samuel  
Rutstein, Jacob  
Salwen, Nathan  
Schwartz, Jos. M.  
Shapiro, Abr.  
Sokoloff, Ralph  
Strausberg, Saml.  
Tanenbaum, B.  
Yanowitz, Herman  
Abrams, Hyman  
Bank, Robert J.  
Barnett, Mrs. S.  
Bernhardt, M.  
Bernstein, Samuel  
Block, Mrs. B. B.  
Brown, Benj.  
Dilbert, Chas.  
Anonymous  
Fortunoff, J. A.  
Freedman, H. A.  
Ginsburg, Abr.  
Ginzberg, Michael  
Glaubman,  
Jos. & Bros.  
Glickman, Pincus  
Goldberg, M.  
Goldstein, Dr. M.  
Goldstein,  
Nathaniel L.  
Goody, Harris  
Greenberg,  
Judge Emanuel  
Gottlieb, Jos. W.  
Gross, Henry H.  
Hirsch, Mrs. L.  
Hornick, Louis  
Horowitz, Jos.  
Hyde, Ben  
Jaffe, Louis N.  
Kaplan, Benj.  
Kenin, Mayer  
Leventhal, Harry  
Leventhal, Julius  
Leventhal, Norman  
Levey, Frank  
Lukashok, Jos.  
May,  
Judge Mitchell  
Metzger, Morris  
Neinken, Morris  
Posner, Louis

Rachmil, Hyman  
Riker, I. Jerome  
Robbins, Louis  
Rothkopf, Morris  
Rutchik, M. M.  
Schlesinger, L. H.  
Salit, Mrs. H.  
Schneider, S. A.  
Schwartz, N. T.  
Schwartz, Mrs. S.  
Shapiro, N. D.  
Silberberg, I.  
Sklar, Mrs. J.  
Spiegel, Emanuel  
Triebezt, H.  
Weinstock, Louis  
Wender, M. D.  
Weisberg, H. M.  
Wolff, Louis  
Wohl, Mrs. F.  
Zwerdling, T.

Gottlieb, Aaron

Meltzer, Samuel

Duberstein, Mrs. M.  
Gray, Isidor  
Goldberg, Louis  
Goldstein, Joseph  
Hoffman, I.  
Gulkis, Julius  
Karron, Chas.  
Lipshutz, P. L.  
Ostow, Kalman I.  
Prince, Mrs. A.  
Rosenbluth, Isadore  
Schrier, Heyman  
Skovreinsky, S.  
Wolfe, Dr. S. A.  
Zirn, Samuel

Abelov, Saul S.  
Artzis, Abraham  
Bernstein, Elias  
Block, Sarah  
Bruck, Ruben  
Danziger, S. I.  
Davis, H.  
Dilbert, Harry  
Doner, Jacob S.  
Dubrow, Geo. F.  
Feinberg, P. F.  
Glaubman, Louis  
Glaubman, Milton  
Goell, Milton J.  
Goldman, M. M.  
Greene, Harry  
Greenspan, J.  
Halpern, David  
Harrison, H. A.

Hausner, Meyer  
Horowitz, Dr. Jos.  
Horowitz, Sam  
Joseph, Arthur  
Kirschman, N. J.  
Klinghoffer, M.  
Kolbert, Stanley  
Kuflik, Mrs. Elsie  
Lemler, Dr. M. R.  
Lowenfeld, Isador  
Munzer, Harry  
Anonymous  
Perman, Chas.  
Posner, Mrs. R.  
Raabin, H. D.  
Rokeach, Dr. A.  
Rosen, Morris  
Rosenblum, Philip  
Safier, Mrs. C.  
Schless, Chas. J.  
Scheinert Arthur  
Schrier, Isaac  
Schrier, Mrs. J.  
Solovei, Jos. A.  
Stark, Samuel  
Stoloff, Dr. B.  
Teperson, Dr. H. I.  
Weinstein, Abr.  
Weinstein, A. A.  
Wiener, I.  
Wunderlich, Chas.  
Zirinsky, H.  
Zinn, Martin

Bernstein, Abr.  
Blumner, Myron  
Epstein, Hyman  
Fishman, S. I.  
Flaumenhaft,  
Mrs. J.  
Greenhut, H.  
Halperin, E.  
Horowitz, Mrs. G.  
Husid, Murry  
Klein, K. Karl  
Koch, Samuel  
Kreitzberg, Frank  
Levine, Alex  
Lotenberg, A.  
Markowe, B.  
Newman, Sarah F.  
Rabinor, Geo. B.  
Reager, A.  
Rosen, Pauline  
Roth, Louis J.  
Seitzman, Mrs. G.  
Tedoff, Samuel R.  
Waxman, Benj.  
Weissman, C.  
Wexler, Yetta  
Willen, Murray

### Y. F. L. ACTIVITIES

The Young Folks League announces the events for the remainder of 1939:

1. Tuesday, November 28th, William I Siegel, Zionist leader, will discuss Jewish current events.

2. Sunday, December 10th, at 3:30 o'clock Dansante entree to Metropolitan Opera House Concert, same evening.

3. Tuesday, December 12th, Novelties and Entertaining Varieties.

4. Tuesday, December 26th, Hon. William B. Herlands, Commissioner of Investigation of New York City, will speak.

As usual, symphonic music in the lounge will commence at 8:30 P. M. prior to each meeting. Dancing and refreshments follow meetings.

Harry Zucker, Pres., Sam Samuels, Chairman Entertainment Committee. Irving Loonin, Chairman of Progressive Committee.

### CLUB NOTES

The clubs began their activities in October and show promise of a banner year for the 1939-1940 season.

The Hakoach Club (boys 15-17; girls 14½-16) arranged a successful social evening on November 4. Regular meetings are held on Sunday at 2:30.

The schedule of the Center Boys (13½-15) and Center Girls (11-14½) has included thus far the special showing of an educational film, a scavenger hunt, a talk by a "G"-Man and a party. It is planned to hold an oratorical contest similar to the one held last year on the theme, "Great Jews." Regular meetings Saturday night at 7:30.

The Maccabees (boys 12-13½) have decided to affiliate with the National Young Judea. The Vivalets (girls 11½-13) are planning a play for Chanukah. Regular meetings Saturday night at 7:30.

Two newcomers this year among our clubs are the Photography Club which meets in the dark room of the Center Academy every Sunday afternoon, and the Candle-Lite Girls (9½-11½). The latter group is busy preparing for a Chanukah Parent's meeting on December 10, at 3:00 P.M.

### CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

### LIBRARY GIFTS

We gratefully acknowledge receipt of contributions to the library from the following:

Rabbi Louis Hammer, in honor of his son's Bar Mitzvah.  
Ina Klein  
Mr. and Mrs. Chas. Schless  
Simon H. Whiteman

### EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to Mr. William I. Siegel of 1602 Carroll St. upon the death of his mother on Nov. 17th.



## APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Barnett, Benjamin  
C.P.A., Attorney Married  
Res. 984 E. 95th St.  
Bus. 570 Seventh Ave.  
*Proposed by Dr. E. I. Shack and Dr. L. Duckor*

Berkowitz, Sidney  
Theatre Booking Unmarried  
Res. 597 Bradford Ave.  
Bus. 1270 Smith Ave.  
*Proposed by Joseph Goldberg*

Brooks, Theodore  
Coal Married  
Res. 2114 Albemarle Road  
Bus. 1301 Grand St.  
*Proposed by Hyman Aaron*

David, Miss Sarah  
Res. 1004 Union St.  
*Proposed by Elsie Orlich*

Drazin, Max  
Vending Machine Unmarried  
Res. 401 E. 53rd St.  
Bus. 401 E. 53rd St.  
*Proposed by Al Goldstein*

Feldman, Miss Miriam  
Res. 459 Crown St.

Freiman, Horace  
Dept. Store Married  
Res. 1246 Union St.  
Bus. 5th Ave. & 50th St.

Gilman, David  
Unmarried  
Res. 83 Dumont Ave.

Gottlieb, Arnold  
Salesman Married  
Res. 214 Rockaway Parkway  
Bus. 470 Osborn St.  
*Proposed by Irving J. Gottlieb*

Hahn, Samuel  
Poultry Married  
Res. 380 E. 34th St.  
Bus. 611 E. 18th St.  
*Proposed by Mort Zimmerman*

Harman, M. Lowell  
Printing Unmarried  
Res. 1539 Carroll St.  
Bus. 225 Varick St.

Horowitz, A. H.  
Matzohs Married  
Res. 1191 Carroll St.  
Bus. 369 E. 4th St.  
*Proposed by Irving S. Horowitz and Morris D. Wender*

Horowitz, Jacob L.  
Matzohs Married  
Res. 29 Ludlam Place  
Bus. 369 E. 4th St.  
*Proposed by Irving S. Horowitz*

Karron, Abraham  
Novelties Married  
Res. 462 Crown St.  
Bus. 810 Pennsylvania Ave.  
*Proposed by Jacob Garlick and Charles Perman*

Kenin, Dr. Abel  
Physician Married  
Res. 1035 Washington Ave.  
Bus. 706 Eastern Parkway  
*Proposed by Mayer Kenin and Dr. Herman Maslow*

Komar, Edward  
Textiles Unmarried  
Res. 1361 E. 13th St.  
Bus. 1200 Broadway  
*Proposed by Isidore Lowenfeld*

Komar, Gerald  
Textiles Unmarried  
Res. 1361 E. 13th St.  
Bus. 1200 Broadway  
*Proposer by Isidore Lowenfeld*

Kozinn, Maurice  
Attorney Married  
Res. 615 Lefferts Ave.  
Bus. 225 Broadway  
*Proposed by Louis Hoffman*

Lesser, Joseph  
Hotel Married  
Res. 1010 President St.  
Bus. White Sulphur Springs  
*Proposed by Mrs. Abr. G. Goldberg*

Machnovitz, Miss Rae  
Res. 1245 Troy Ave.

Machnovitz, Miss Stella  
Res. 1245 Troy Ave.

Osdin, Jack D.  
Accountant Unmarried  
Res. 781 Eastern Parkway  
Bus. 80 Wall St.  
*Proposed by Al Loonin*

Passoff, Jack  
Hand Bags Unmarried  
Res. 135 Rockaway Pkwy.  
Bus. 105 Sackman St.

Perlman, Miss Celia  
Res. 1625 President St.  
*Proposed by Philip Brenner*

Perlman, Miss Miriam  
Res. 1625 President St.  
*Proposed by Philip Brenner*

Rosenberg, Arthur  
Insurance Married  
Res. 191 E. 17th St.  
Bus. 116 John St.  
*Proposed by Frank Levey*

Schwartz, Sol  
Furniture Unmarried  
Res. 660 Hegeman Ave.  
Bus. 153 E. 24th St.

Smallberg, Seymour  
Govt. Unmarried  
Res. 165 Grafton St.  
Bus. 475 Tenth Ave.  
*Proposed by Benjamin Smallberg*

Turner, Dr. H. Robert  
Physician Married  
Res. 85 Highland Place  
Bus. Same  
*Proposed by Irving B. Loonin and Dr. David H. Appleman*

White, L. N.  
Food Broker Unmarried  
Res. 645 Eastern Parkway  
Bus. 24 Stone St., N. Y.  
*Proposed by Dr. J. Cholodenk and Oscar Schleiff*

The following have applied for re-instatement in the Brooklyn Jewish Center:

Chess, Bernard  
Retired Married  
Res. 426 Crown St.  
*Proposed by Joseph M. Schwartz*

Chutta, Louis  
Shirts Married  
Res. 4222 Surf Ave.  
Bus. 1027 Metropolitan Ave.  
*Proposed by Ben Martz*

Cooper, Herman E.  
Attorney Married  
Res. 524 Montgomery St.  
Bus. 32 Broadway  
*Proposed by William I. Siegel*

Elowsky, S. M.  
Sportwear Married  
Res. 346 Crown St.  
Bus. 1372 Broadway  
*Proposed by Arthur Joseph and Roy M. Liebler*

Jasper, Hyman  
Banking Unmarried  
Res. 185 Erasmus St.  
Bus. 1368 St. Johns Place  
*Proposed by Morton Klinghoffer*

Greenfield, Frances  
Res. 302 Eastern Parkway

Metz, Irvin  
Fur Dyeing Unmarried  
Res. 432 Sterling St.  
Bus. 60 Van Dam St.  
*Proposed by Al Stutz*

Schonbrun, Joseph  
Signs Unmarried  
Res. 1493 Bergen St.  
Bus. Same

JUDGE EMANUEL GREENBERG  
Chairman, Membership Comm.



**SCHEDULE OF CLUB MEETINGS**

The following junior clubs meet Saturday evenings at 7:30 o'clock:

Center Boys—Ages 13½ to 15.

Center Girls—Ages 13 to 14½.

Maccabees (boys)—12 to 13½.

Vivalets (girls)—11½ to 13.

On Sunday afternoons at 2:30 o'clock the following clubs convene:

Hakoach (boys)—Ages 15 to 17.

Senior Girls—Ages 14½ to 16.

Photography — Open to all club members.

Juniors (girls)—10 to 11½.

**BAR MITZVAH**

Hearty congratulations and best wishes are extended to Mr. and Mrs. Bernard Chess of 426 Crown Street on the Bar Mitzvah of their son Marshall Edwin, which will be held at the Center on Saturday morning, November 25th.

**CONTRIBUTIONS TO RED CROSS**

Mrs. Albert Witty, president of the Sisterhood, has been designated as the American Red Cross representative at our Center. We appeal to our members to make their contributions to the American Red Cross through the institution.

**MRS. F. WOHL**

*invites you to view  
her collection of*

**ANTIQUES and ODD  
TABLES**

—at—

**1400 Union Street  
BROOKLYN, N. Y.**

Open from 11 a.m. to 6 p.m.

**"TOWN MEETING OF  
THE AIR"**

**Every Thursday Eve. at 9:00**

Next Meeting: Nov. 30th

Subject:

**"What Kind of Peace Can  
Europe Make"**

Radio Speakers:

**MAURICE HINDUS**

**FRIEDRICH E. AUBAGEN**

**LINDA LITTLEJOHN**

**JOHN GUNTHER**

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

**FORUM LECTURES and DISCUSSIONS**

**MONDAY EVENINGS AT 8:30**

**NOVEMBER 27th**

**PROF. HARRY D. GIDEONSE**

Newly elected president of Brooklyn College.

*Subject—"Education and the  
Preservation of Democracy"*



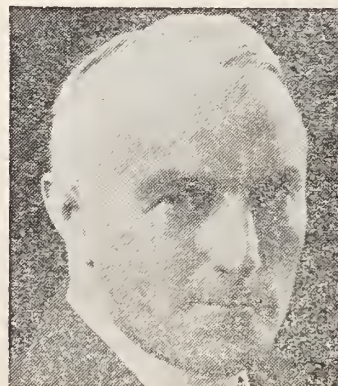
*Prof. Harry D. Gidonse*

**DECEMBER 4th**

**S. K. RATCLIFFE**

English journalist and lecturer on current world problems. Lecturer, University of London.

*Subject—"The Real Roots of the  
War"*



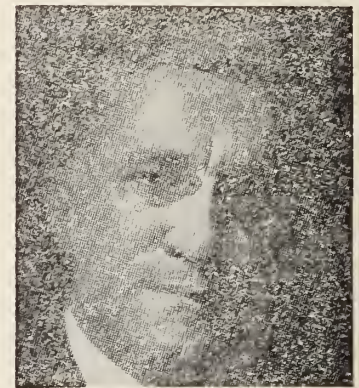
*S. K. Ratcliffe*

**DECEMBER 11th**

**REV. JOHN HAYNES HOLMES**

Distinguished liberal preacher and minister of the Community Church of New York. One of the best speakers on the lecture platform in this country.

*Subject—"Science, Psychology and  
Religion—To Which Shall We  
Turn for Guidance?"*

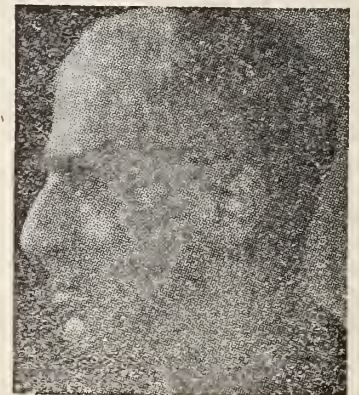


*John Haynes Holmes*

**DECEMBER 18th**

**GENERAL SMEDLEY D. BUTLER**

America's most colorful soldier and peace advocate. Author of "War is a Racket," "A Third of a Century with the Marines," "Our Crime Problem," etc.



*General Smedley D. Butler*

**JANUARY 8th, 1940**

**LUDWIG LORE**

Leading interpreter and editor of foreign news. His daily column "Behind the Cables," appears in the *New York Post* and *Philadelphia Record*.



## MEMBERSHIP SOCIAL MEETING

WEDNESDAY EVENING, DECEMBER 6th

at 8:30 o'clock

(FIRST NIGHT OF CHANUKAH)

A program in keeping with the spirit of Chanukah is now being arranged. All members of the Center are urged to reserve the evening and attend this function.

### BROOKLYN ZIONISTS TO HONOR RABBI LEVINTHAL

The Brooklyn Zionist Region is arranging an Installation Dinner in honor of their newly elected President, Rabbi Israel H. Levinthal and the other officers. The dinner will be held at the Center on Thursday evening, December 14th.

### ZIONIST MEETING NOV. 30th

A meeting of the Eastern Parkway Zionist District will be held on Thursday evening, November 30th at 8:30 o'clock. Latest motion pictures from Palestine will be shown. All welcome.

### CONGRATULATIONS

Heartly congratulations and best wishes to:

Mr. and Mrs. Alex Engel of 1531 Carroll Street upon the marriage of their daughter Leonore to Mr. Murray Gershman, at the Center, on Nov. 19th.

Mrs. Harry Amer of 1521 President Street on the occasion of the marriage of her daughter, Mildred to Dr. Hyman Alexander on Nov. 22nd.

### IN MEMORIAM

It is with deep regret that we announce the passing of

**Meyer Nemerou**

a member of our Governing Board, of 670 Eastern Parkway on Sunday, November 19th.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the bereaved daughter, Mrs. Nathan D. Shapiro and to the other members of the family.

### PERSONAL

Rabbi Levinthal was one of the speakers at the opening session of the Hadassah Convention at the Manhattan Center in New York on Tuesday evening, October 24th.

On Tuesday evening, November 7th, Rabbi Levinthal addressed the Zionist Forum in Albany, New York.

## SPEND NEW YEAR'S EVE AT THE CENTER

Fun . . . Merriment . . . Sociability

SUBSCRIPTION — \$5 PER PERSON

Reservations limited to capacity of Auditorium

**Make Reservations Now!**

## MAX SPIEGEL

takes this means of expressing his sincere thanks and appreciation to Rabbi Daniel Shapiro, to Rabbi Israel H. Levinthal and to all his friends at the Brooklyn Jewish Center who offered prayers for his recovery from his recent illness.

## BASKETBALL GAME

Next Sunday Evening, Nov. 26

**Brooklyn Jewish Center**

vs.

**Newark Y.M.H.A.**

ADMISSION — 50c

Dec. 3rd—PATERSON "Y"



## TALMUD FALSIFICATIONS

(Continued from page 9)

practically erased the boundary lines between Jews and non-Jews. Instead of a sectarian demarcation, we find in it a moral one: In the years to come, say the rabbis, no line will be drawn between Jews and non-Jews, but between the righteous and the unrighteous. Unrighteous Jews will be punished equally with the wicked of other peoples. And all the righteous, on the other hand, whether Jew or Gentile, will share equally in the happiness and abundance of that millennial era to come. There will be no dishonesty, and the money of those who have accumulated wealth through the suffering of their fellow-men will be erased. (See M. Higger, *The Jewish Utopia*, pp. 20-21.)

The Talmudic rabbis say that the ethical behavior of the Jew toward the non-Jew, based as it is on the Torah, is a sanctification of the name of God, for the Torah has been given only in order to sanctify the Lord. So that when the highest ethical principles of the Torah are practised by the Jews in their relations with the Gentiles, the latter realize the divine source of these commands and the loyalty of the Jews to that source. (See M. Kadushin, *Theology of Seder Eliahu*, pp. 67-69.)

Thus, to rob or deceive a Gentile is considered a graver sin for a Jew than to commit such an offense against a fellow-Jew. It is considered a greater violation of the command laid upon the Jew of sanctifying the name of God through the teachings of the Torah. (*Tosefta Baba Kamma*, 10, 15.)

The most comprehensive and fundamental law of the Old Testament is considered to be the love of one's fellow-men. Hillel, who lived several decades before Christ, was once asked by a non-Jew to give him the quintessence of the entire Torah. Hillel answered: "What is hateful to thee, do not do unto thy fellow-men. This is the whole law; the rest is the explanation thereof. Go study it." (*Shabbath*, 31a.) And according to another rabbinic tradition, to hate one's fellow-man is to hate God. The Golden Rule is thus the foundation of all Jewish ethics and morality. God Himself, the Torah teaches, loves all human creatures, and not to emulate Him by a love of all one's fellow-men becomes thus a sin against His name. For if there is one Talmudic teaching which can

be regarded as unquestioned and unopposed, it is the doctrine that God's love extends to all the world, to Jew and to non-Jew alike, to the righteous and to the wicked, to human beings and to animals. It is a fallacy to believe that Judaism upholds the worship of a tribalistic rather than a universal God. "The Lord is good to all, and His tender mercies are over all His works," cried the Psalmist (145:9). Repeated daily by the Jews, this took deep roots in the minds of all worshippers in the synagogues. Jews are taught to believe that God's loving providence extends to all creatures, to all who come into the world. "God is good to all and the greatest good is that His creatures learn from Him to be merciful to each other," say the rabbis (*Genesis Rabbah*, 33:4).

One of the greatest Talmudic authorities, Rabbi Akiba, who lived in the second century of the present era, once preached on the generation of men whom God punished by the Flood. To them Rabbi Akiba applied the verse in Job 24:20 which says: "They have shown no love and mercy to their fellow creatures. Hence God has turned His love from them." (*Genesis Rabbah*, 33:7).

Surely it must be obvious that those who pervert this fundamental principle of the Talmud — the love of all one's fellow-men — by the lies and slanders which they circulate, are not only inhuman. They are also ungodly and immoral. Their aim is to sow dissension among men and to incite one man against his neighbor — an aim, which, if it is forbidden by anything, is forbidden by the humane teachings of the Talmud itself.

(Copies of this article may be obtained from *Equality*, 220 Fifth Avenue, New York, at 5c each).

## MAN IN THE SHADOWS

(Continued on page 11)

mitting to the reader moods such as gaiety, fantasy, mellowness, a sense of the fleetingness of time, resignation and hope in the face of tragedy.

Dr. Lieberman has a gift for apt characterization. He writes of the demagogue whose soul is unmasked by those who ask for bread but receive a stone; of the forgotten actor who knows only too well from his own experience the doubt in Hamlet's

mind; of the high-school girl who is music by a great Master, now vivid and sparkling, now jaunty, pert or melancholy; of the old man whose eyes are like winter pools of disbelief; of the love-torn, dejected teacher whose life is an attempt to piece together broken chalk; of "Mister Jefferson," the aristocrat, whose simplicity helped to create a faith which still guises a nation.

The poet is a skillful technician. He excels in the sonnet and couplet forms. In *Duel* for example, the couplet form is used effectively to heighten the contrast between life and death. In addition, Dr. Lieberman has a fine ear for melody and rhythm. He can reproduce the flick-a-dab of the boot-black rag, as well as the lilt of the antique violin, the whirling of the dancer "like an angry dervish stung to prayer" and the strange harmonies of the mad orchestra.

*Man in the Shadows* contains no poems on specifically Jewish subjects. Nonetheless, the influence of Jewish longings and ideals is marked. The poet yearns for God.

"Not a forgotten God lost in the churches,

nor a partisan God deaf in one ear,  
nor a tribal idol whose priest be-smirches

the name of man in the name of Fear  
but a God who planned the world to music

who dreamed a poem as He banished  
Chaos

(terrible drummer, creature of might)  
the God who commanded,

'Let there be light!'

A MILLION FOR JEWISH  
EDUCATION

A GIFT of \$1,000,000 for the improvement and extension of religious education among the Jewish youth of this city has been made by the Friedsam Foundation to the Jewish Education Committee of New York. The Committee, which is a merger of several existing religious educational agencies, is concerned with the broad field of Jewish religious education. It will seek to assist all types of religious schools in consultation with representative rabbis, teachers and laymen.



## THE JEWISH COMMUNITIES IN EGYPT AND ARABIA

(Continued from page 6)

istic, and presumably, although erroneously — anti-Arabic. A large aggregation of tribesmen crossed the Maude Bridge to West Baghdad with the avowed purpose of attacking Sir Alfred's party. Europeans enroute from Syria and other countries in the Near and Middle East were attacked physically on the suspicion that they were Zionists. Captain R. E. Alderman, O.B.E., was dispatched with a number of empty cars to meet Sir Alfred's party at Khan Nuqtah where they were brought into Baghdad under cover of darkness. In 1929 the Wailing Wall disturbances broke out in Palestine and mass protest meetings were held in Baghdad against Zionism. The city, along with Damascus, has been since a hotbed for anti-Zionist propaganda.

Despite the fact that no more than a handful of Germans are today to be found in Baghdad, German Nazi influence is considerable. "New Germany," where the former Prime Minister, Said Hikmet Suleiman, was educated, founded "Iraqi Culture Groups," which were sent to Berlin at Nazi expense. They returned imbued with Nazi ideology and are bitter foes of

the Jewish community. In all Iraqi public schools German is taught as a third language (Arabic and English coming first and second), and the German Embassy is excessively staffed with propagandists who do not sit by idly. There is moreover a strong movement afoot to support the Nazi scheme for the restoration of pre-war plans for a "Berlin to Baghdad" Railway through the Balkans and Turkey.

To this German influence can be attributed the violent anti-Zionist activity in Iraq. A corollary to the popular feeling against Zionism was the Government's action in making representations to Britain on Palestine, and in banning all Zionist activity and newspapers. An unknown number of Jews were murdered in Baghdad in 1938 by Palestine Arab hoodlums and unemployed students. A local newspaper, *Al Alam al Arabi*, edited by Selim Hassan, a Telkaifi Villiage Christian, agitated for ousting Jews from public services. A National Defence League was organized under the Nazi banner, and when one Mr. Elie Levy wrote to *The Manchester Guardian* to tell the world about it, he was imprisoned without trial.

## REMEMBERING EMMA LAZARUS

(Continued from page 7)

America, where their general state of misery aroused deep sympathy and indignation among the American people. Miss Lazarus beheld this catastrophe, this misery that befell her people, and the tragedy of the Jews throughout the centuries suddenly became revealed to her.

It was then that she wrote:  
I see, I see,  
How Israel's ever crescent glory makes  
These flames, that would eclipse it,  
dark as blots of candle-light against  
the blazing sun.

And it was then too that she wrote "The Banner of the Jew," "The New Ezekiel," "By the Waters of Babylon," "The Prophet," "The Exodus," "The Crowing of the Red Cock," "Rosh Hashonah," "Hanukah." During that period she composed her volume-long work, "The Dance of Death," a dramatic poem of Jewish life in the thirteenth century, and the "Songs of a Semite," a collection dedicated to George Eliot.

An anonymous writer wrote of her during this period: "Her whole being

renewed and refreshed itself at its source. She threw herself into the custody of her race, its language, literature and history." She "threw herself" into the work of mercy literally. She did not confine herself to the poetic flights conceived and executed in the quiet of her study, but went down to Castle Garden, where the immigrants entered the United States, and sought to render them all the material aid in her power. She became an active worker in the Hebrew Immigration Aid Society, and solicited funds for it.

On February 1st, 1882 a great protest meeting against the Russian barbarities was held in New York City. Ex-president U. S. Grant was one of the speakers. This meeting created a nation-wide impression. But there were a few—a very few, fortunately—confirmed Jew-haters here and there who sneered callously. Goldwin Smith, the Candian publicist, asked contemptuously: "Can Jews be patriots of any country that gives them asylum?" Emma Lazarus answered him effectively in her poem and in the one entitled "Exodus" showed him that America

was as if providentially sent as a haven for the unfortunates of her race. "O bird of the air, whisper to the despairing exiles, that today, today, today,

From the many-masted, gaily bannered port of Palos sails the World-unveiling Genovese, to unlock the Golden Gate of Sunset and bequeath a Continent to Freedom."

The reference here is to Columbus and his sailing to discover the new continent on the very day when the Jews were driven out of Spain.

In May 1883 she went abroad for her health. She visited England, France and Italy. Everywhere she was received by the great. William Morris showed her his famous workshop situated in an old Norman monastery.

But her condition (tuberculosis) became worse. The following year her father died, the father to whom she was so deeply attached, and she returned to America. "Truly the silver cord was loosed, and the golden bowl was broken." She came back to the United States on July 23rd to mourn her father and to await her own death, which was not to come yet for another three years, the while the flame of her genius burned brighter than ever. As someone has said of her: "she seemed to have always one little window looking out into life." Someone has also said that "it is the privilege of a favored few that every fact and circumstance of their individuality shall add lustre and value to what they achieve."

This certainly is a fitting epitaph to place on the grave of Emma Lazarus.

## REFUGEE COMMITTEE TAKES ACTION

**A**FTER meeting with President Roosevelt, the executive committee of the Intergovernmental Committee on Refugees reported that plans have been completed for experimental colonies for refugees in the Dominican Republic and the Philippines. The Committee has received a proposal from the International Labor Defense that an international passport be issued to political refugees similar to the Nansen certificate for stateless refugees. Myron C. Taylor, chairman of the Committee, has received the 1939 Medal for the Promotion of Better Understanding between Christian and Jew in America awarded by the *American Hebrew*.

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At The Metropolitan Opera House  
Sunday, December 10th.

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